

A LEADERSHIP MODEL DESIGNED TO TRAIN ASSOCIATE MINISTERS
TO EFFECTIVELY SERVE AS ORDAINED CLERGY
IN THEIR LOCAL CHURCH CONTEXT

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DEDICATION

My sincere hope is that God is pleased with the contents presented in this manual. I pray that everything included is acceptable in his sight and that, as a result, his ministers are edified to carry out the work he has assigned for each of them. I thank God for giving me the strength to write during times when I wanted to give up. I thank God for using me in spite of me.

To my father Herbert Woodard and my mother Edna Woodard, I am forever indebted to you both. Thank you for the love you share for each other and demonstrated towards me. Daddy, though you are no longer physically present with me, I carry your spirit with me everywhere I go. I will forever cherish the memories I have of you and pray I represent you well in all I do in this life. Until we meet again.

I especially want to thank my Pastor Bobby D. Hicks who has been a teacher, leader and spiritual father during the good and bad times of my life the last fourteen years. A special thanks is extended to my New Home Church family who has been nothing but encouraging and supportive.

I bless God for a loving and supporting family. To my babies, mommy loves you. You are all destined for greatness. Continue to trust in the Lord with your whole heart and seek him first in all that you do.

Lastly, this project would not be complete without the love and support of my sister-friends, context associates and professional associates who lent their field of expertise to fine-tune the finished product. May God's best be your reality!

INTRODUCTION

Historically, there have been many individuals ordained as ministers in the local church. The problem is many of these ministers are getting ordained before obtaining the necessary education and training to be effective. In addition, many cannot define their role as an associate minister. Current literature suggests that ministers should possess both biblical and practical leadership characteristics and receive regular leadership training in order to be effective in their role as leaders in the church; however, the same literature does not adequately provide information on the actual responsibilities and educational needs of an ordained associate minister. As a result, there are a lot of untrained associate ministers seeking to know their purpose and role in the local church setting.

Many churches have a process for ordaining ministers; however, the process may be informal, personality driven and exclude certain individuals such as women. When those elements are present, the ordination process becomes insufficient for effective ministry or spiritual growth.

Often times in ministry, there are unknown mutual expectations between the associate minister and senior pastors. Associate ministers sometime see the process of becoming a licensed minister or ordination as a stepping stone to becoming a senior pastor of a local church. These ministers expect to be trained and mentored in that light. Senior pastors may not be aware of the goals and aspirations of associate ministers and

assume, the ministers will indefinitely stay on staff, help fulfill the vision of the pastor and serve the local congregation.

There is also a question as to how long or whether or not a pastor should require an associate minister to stay on staff at his or her local church after becoming an ordained minister. Discussions with experienced pastors reveal that during the process of becoming a licensed minister, the minister should be required to serve his or her local ministry for several years leading up to ordination. Ordination should occur when the licensed minister is prepared to be confirmed by the local congregation and when he or she is being called to a higher position in ministry. Although, some pastors have shared that they expect ministers to remain in their current ministry even after ordination. The literature supports licensed ministers serving in a local ministry until ordained or called to a higher position.

Current research reveals that there is not a wide consensus on the definition of ordination or the expectation for education and training requirements for ministers. Even within a denomination, especially the Baptist nomination, the process of ordination and training tend to look different. While the process ordination is up for debate or discussion, most of the available literature suggests that ordained associate ministers should be educated, mentored and trained.

Trained ministers can assist pastors with church ministry. Pastors should have the ability to provide training for their associate ministers; however, this could become a difficult task for one individual, especially in a large church. In fact, in order to alleviate some of the work load in ministry, senior pastors and church leaders are supporting the

hiring or assigning pastors over certain ministries within the church such as leadership, youth ministry, outreach and Christian education. Some pastors may not refer to the ministers as pastors, but these individuals pastor over these other ministries within the church. In order for ministers to assist in a meaningful capacity, they must be trained.

Every pastor is a leader, but not every leader is pastor. Essentially, if one is a pastor, they will eventually have to lead people either practical or spiritually. “You may have a good leader or a bad leader, but having no leader is not an option.”¹ Leadership skills must be evident in those who claim to be leaders. Many churches are failing because they have good preaching, but no leadership training. Literature suggests there are many other reasons why churches fail, but those reasons are most likely related to the lack of leadership skills.

Spiritual leadership is important in the church. “Spiritual leadership demands the responsibility of advancing God’s kingdom agenda by helping to facilitate the biblical goals of Christian maturity and ministry effectiveness in the lives of those who are under one’s charge.”² Leaders must be spiritually mature. Again, having the ability to preach a sermon does not qualify someone to be a leader over other individuals in a local church.

Spiritual leadership is theologically, ecclesiologically, anthropologically, spiritually and culturally important.³ Leaders should be familiar with the church in all these facets. This does not happen overnight, but comes with training over time.

¹ Tony Evans, *The Kingdom Agenda* (Chicago: Moody Publishers, 2013), 380.

² Ibid.

³ Ibid., 381.

In response to some of the leadership issues in the church, several books have been written by both secular and non-secular authors. The books include information on both biblical and practical leadership characteristics and the need for regular leadership training. Leadership characteristics and theories are carefully outlined by a variety of authors in current literature; however, very few books are written specifically for ministers. Still, churches are adopting leadership materials in order to conduct training in the local church. Some churches hold regular leadership retreats for the pastor and the associate ministers.

Most of the current literature is deficient in providing specific information on the role and the specific educational needs of an ordained minister. The local leaders of church denominations and religious organizations have documented a process for ordination including the educational mandates, but there is not much available on what exactly a minister needs to know before getting ordained. There is no consensus even within the same denominations on expectations for ordained ministers; however some denominations and more religious organizations have procedures and policies in place for ordaining associate ministers. Practical issues such as pulpit etiquette, emotional stability, and promotion for associate ministers, are almost absent from the literature. The concept of the “role of the ordained minister” while not new is somewhat “immature due to a lack of theory and previous research,” therefore, there is a need to explore and describe it more fully.⁴

⁴ John Creswell, *Research Design: Qualitative, Quantitative, and Mixed Method Approaches* (Los Angeles, CA: Sage, 2009), 98.

A lot of associate ministers including the researcher cannot convey their role or purpose in ministry outside of preaching and possibly teaching the local congregation on a regular basis. Roles and responsibilities for the associate minister should be taught and reviewed with new minister on a regular basis. Church leaders should consider the needs of the minister and the vision of the pastor before planning any type of training.

Both novice and experienced ministers would benefit from training regarding the role and ordination of associate ministers. While some ministers are content with learning using the popular theory, “information is caught and not taught.” There is a problem with this theory as most ministers do not catch all they should know and do as associate minister.

Many local church congregations have questions or even doubt the need for associate ministers. This is because the role of the ordained associate ministers has not been clearly defined and is often overshadowed by other positions such as Deacon, Steward or Ambassador. Sometimes the role of these individuals will overlap, but there should be a distinction between the Deacon and the minister.

Senior pastors cannot train every staff member in the church. Their main role is to preach and teach the Gospel of Jesus Christ. Pastors, especially new pastors, would benefit from a model that outlines the steps necessary for ordination in the case where they are not affiliated with a denomination or religious organization. An available model could serve as a guide and prevent a pastor from having to develop a training module from scratch. A training module for ministers would ultimately enable the associate ministers to effectively assist the pastor with ministerial duties.

Local churches may profit from a training module that focuses on the associate minister especially in the case where associate ministers cannot attend seminary. Even if one has attended seminary, regular training for associate ministers is necessary for growth and effectiveness. Any training provided to the ministers should be about serving and will ultimately help the local congregation.

The researcher has personally experienced the frustration of limited resources for associate ministers. There is a minister's handbook available if one knows to look for it; however, most of these handbooks are outdated and does not address the needs of the Twenty-First Century church.

As it relates to this research project, the lack of formal training and resources for ordained associate ministers poses a problem for a significantly large group of associate ministers from a local Baptist church. Most of the ordained ministers in this church had no formal theological education or training. There is an informal monthly class for ministers that provide them with excellent practical and spiritual information; however, there is no structure, curriculum or manual for this training. The researcher's position as one of the current associate ministers is that formal, structured, and regular leadership training should be available and required for all ministers in this local church.

In addition to no formal and regular leadership training, there has been no formal process or teaching available regarding ordination. This is not uncommon as there have been procedural and theological debates around ordination in many churches. This research project will explain some of the major differences regarding the definition of ordination across denominations.

The major goal of this project is to design a leadership training for associate ministers that will help them become more knowledgeable and effective in their role as ordained ministers in the their local church. This training will include learning the role of the associate minister, the ordination process, biblical and general leadership characteristics, preaching, ordinances and the spiritual disciplines. The topics are not an exhaustive list for ministers, but it is a great start. The researcher understands that all ministers will not have the opportunity to participate in seminary training and some will not be mentored by their local pastor for a variety of reasons. This particular training will especially benefit those who have not had any seminary training and will increase the knowledge of those who have had some training in the past.

In chapter one of this research project the reader should expect to learn about the researcher, the local context in which the problem occurs and the synergy between the local setting and the researcher. This chapter will include the ministry focus and the purpose for the research project. Essentially, the reader will understand why the researcher chose to address leadership as it relates to ordained ministers. The researcher's insights in this area will be discussed as well.

Chapter two of this research project includes the topics of research and what current and past research reveals about the researcher's topic and theories. It will contain information from various resources in the area of specialization or as it relates to ministers. It will also include the researcher's opinions regarding the literature.

In chapter three of the research project, the reader will find the theoretical foundations of the research topic. This includes the biblical, historical and theological evidence regarding the research topic.

Chapter four of the study includes the methodology and the design of the model that was used during the researcher's field experience. In addition, it contains information regarding the reason why the method was used in the study. It includes the researcher's hypothesis and, instrumentation methods as well. The chapter provides the reader with information regarding the data that will be used to determine success in the project. It includes baseline data and the projected outcomes.

Chapter five helps the reader understand what occurred during the case study. Information from chapter four is reviewed in more detail. Chapter five includes information about the actual data collection methods used during the training. It contains an analysis of the data collected during the training. The results of the study are discussed along with information regarding the researcher's field experience.

Chapter six in the final chapter and includes the researcher's theological reflections, a summary and any conclusions that may be evident based on the study. It allows for the researcher's reflections and opinions. It includes what could be tried differently before, during and after a similar implementation of the project. Finally, chapter six includes information regarding the researcher's overall experience during the research project.

CHAPTER ONE

MINISTRY FOCUS

I was born in Brooklyn, New York. As a child, I was a thin, tall, mocha-skinned girl. Unfortunately, outside of the recollection of my physical appearance, I do not have many childhood memories. Though the memories are few, I am thankful for the ones I do have. Those memories are shared by immediate family members, as well as from my church family, which helped me fill in the blanks.

As far back as I can remember, I have always been a hard worker. This can be attributed to my parents, who instilled good work habits in me. While in the work force, both of my parents had great work ethics and both were eventually able to retire. I do not recall either parent missing many days from work. This most likely influenced my love and dedication in both my secular and spiritual professions.

My father was successful in his own right. He completed high school, but never went to college. Upon graduating from high school, he was drafted into the military. After an honorable discharge from the military, he went on to become a self-employed brick mason. He did not believe in working for anyone. He ran his own business and was never unemployed for more than a week. He took care of expenses around the house and seemingly never experienced financial distress. He did not believe in using credit cards or creating debt. He paid cash for just about everything. Not the typical success story, but my dad was my example of success. He was a leader both inside and outside of the home.

My mother is a strong African-American woman from whom I learned a lot. I admire her for her strength and character. Mom worked very hard to raise her children. Despite not graduating from high school, she worked as a mental health therapist until she retired. Her determination was an unpublished text book; teaching me that if I applied myself, I could accomplish any goal.

Like me, my mom has a special love for children. During my teenage years, she adopted four young boys from a foster care agency. These adopted siblings eventually became my brothers. I viewed them as family. In fact, when I moved out on my own, I took the oldest brother (18 at the time) with me in order to relieve my mother of some of the responsibility. I am proud to say that I mentored this young boy and he grew nicely into manhood.

There were not many male role models around during my childhood years. As the youngest of five siblings (two girls, and three boys), I felt like an only child, as my closest brother in age is fifteen years my senior. My oldest brother died when I was a teenager. My other two brothers were in the military and lived miles away. The only consistent male figure around me while growing up was my father and my pastors.

Blended families are sometimes difficult to explain. In addition to adopted siblings, I am a product of a blended family; with three half siblings. While I do not know all of the history behind their conception, I am fairly close to all of them. As a child, there were some things I did not want, or need, to know. Even though the blended family situation was difficult, my siblings and I managed to maintain a level of closeness.

I sometimes felt like an adult even though I was still a child. Although I grew up with both parents, at times, I felt like I was raising myself. I was the youngest and only sibling living at home during my childhood. As a result, I took on leadership roles in the house by cooking and cleaning. I drove my mom and sister around because neither of them obtained their driver's license until they were much older. I filled out my own paperwork for school and facilitated most of the parent-teacher conferences. I have few memories of being an actual kid without adult or leadership responsibilities.

Falling in love with Jesus was the best thing I accomplished at a young age. My parents, though not regular church attendees, were very religious when I was young. Weekly, they watched major television evangelists; especially Reverends Oral Roberts and Frederick Price. I was almost forced to hear about Jesus even though I did not know who he was. One evening, discouraged by discord in my home, I decided to visit a small local church in Long Island. At the time, I was thirteen, too young to drive, so I walked several blocks to a Friday night revival service at this particular church. That was the best night of my life. I went inside, and after hearing the word of God, gave my life to Christ. From that point on, it was clear that God had a plan for me even at a young age.

I knew God had plans for me in ministry, but as a young teenager I was somewhat in denial of my actual calling. As the years went by, it became clearer to me that I would be a leader, teacher and eventually a minister of the gospel. Participating in all night prayer services, involuntary tarrying, and working with other youth along with older church leaders became the norm. As was hanging out with older church leaders sitting at

their feet because of older church leaders as I was determined to learn whatever I could to fulfill the calling on my life.

As a teenager and moving into my adult life, commitment to ministry and love for God was the chosen path. Pleasing God was top priority, therefore, I served as youth leader and witnessed to other people in the community, which became a passion. In addition to serving in outreach activities such as the prison ministry, singing in the choir and directing, I was also an usher. In my home church, Salvation and Deliverance Ministries (Harlem, NY), ushering was serious business. I vividly remember being the usher assigned to the Pastor's office. This meant that I had to deliver water into Pastor Stanley Crumple's office. He was the Pastor who initially led me to Christ. I was even more afraid to provide water to the late Overseer, Apostle William Brown. There was something about being in the presence of these two individuals that was unusual. I was unable to articulate it at that age, yet I knew there was something special about each of those leaders. I learned a lot from ushering and delivering water to experienced ministers.

Apostle Brown was a holy man. He preached, taught and lived holy before the people he served. Although I managed to miss the mark when it came to love relationships, I always wanted to live a similar lifestyle as Pastor Crumple and Apostle Brown. Apostle Brown preached the Bible, the Word of God. He believed in miracles such as healing the sick and delivering the oppressed. I can still envision him walking throughout the pews, laying hands on people and them recovering. His example, along with others, has inspired me to want to be just as effective in my ministry to others.

During my young adult years, I encountered men and women in leadership who were anointed by God, which resulted in a reverential fear of these persons. They were just godly leaders and it was an honor to serve them. Here I was, a young lady, desirous of a closer walk with God as a result of a holy lifestyle I witnessed in others. Examples are vital in the lives of young people, even today. Without genuine examples of holy men and women of God, our children are in danger of being misled.

High school was not easy for me; however, my parents were determined that I was going to be the first in the family to graduate high school in four years and attend college. Aside from my parents' desire for me to attend college, I was influenced by other key individuals. One such person was my high school guidance counselor. He exposed me to Upward Bound, a college preparatory program. In addition, this counselor encouraged me to attend cosmetology school in my eleventh and twelfth grade years. I am ever grateful to this counselor as my parents were not familiar with all of the options available to high school students. However, the encouragement my parents provided, coupled with the educational insight provided by others, allowed me to be the first in my immediate family to attend college.

In the fall of 1988, I enrolled in a Historically Black College/University (HBCU), to study Criminal Justice. Before I could even get accustomed to my new environment, I began to look for love in all the wrong places. After all, college is where you are supposed to meet your soul mate. At least that is what I thought. I began to attach myself to the wrong people; hanging out in the wrong crowds. This was a turning point in my life. Despite attending the Upward Bound program, I was clearly not ready for the college

life. I talked to a lot people about college, but none of those conversations prepared me for the real thing.

I did not have the most desirable experience during my first year in college. During the summer of the Freshman year, early arrival at campus for some remedial math courses provide an opportunity to meet several upper classmen. I was not familiar with the many extracurricular college activities including the auxiliary or sorority organizations. Since I was a first generation college student, I was completely oblivious to the many distractions capable of causing students to lose focus on their studies. The Upward Bound program was nothing like actual college life. I was immediately exposed to a rude awakening in that some students seemed to be a lot smarter, which left me puzzled. Additionally, I was unaware that high school education varied from school to school, city to city and state to state. This revelation left me uncomfortable as various types of personalities surrounded me. Ultimately, I was seeking the godly teenagers who went to church on a weekly basis. I found it very difficult to maintain my salvation in this environment with no support system.

Giving birth and raising my children have been the most fulfilling events of my life. Although my first marriage ended in divorce, I enjoyed being married. Though the end results were not to my liking, I am grateful for God allowing life to be passed through my womb in holy matrimony. My three beautiful daughters, innocent jewels, were fast learners and displayed genuine affection towards me. As a leader of my household, I was determined to provide them with a memorable childhood, minus any

drama I experienced as a child. I never dreamed of being a single mother. Unfortunately, I was left with no choice.

There are stigmas even in the church that go along with being a divorced single mother. I made the best of my singlehood by taking pride in raising my children and did so without the expectation of sympathy because of an absent father. Further, the responsibility of being a single mother was embraced with determination and sacrifices. For instance, I delayed some of my childhood dreams such as attending law school because these things would take away time from my children.

Single parenthood did not stop me from accomplishing all of my spiritual or practical goals. The first home was purchased at the age of twenty-five. I did not have much compared to some, but I was a single parent with a two-story home, a great job and a college education. Things were definitely looking up for me.

After the divorce, church was more meaningful and I loved to attend. Finally, I was happy and was led to enroll in the first Master's program, but was still fighting demons from my past. Once again, the longing for that perfect family that I desired as a child began tugging at my heart. Spiritual growth was great, but it did not negate the fact that I had to go home and deal with practical life.

Joining New Home is one of the highlights in my life because it was a relatable church. Initially, I struggled to relate to the Baptist tradition, but quickly found out that Pastor Bobby Hicks preached holiness and did not focus on any particular denomination. This was a church in which the gospel of Jesus Christ was preached and people were

delivered. Even though this was a great church experience, I still possessed a feeling of emptiness.

Pastor Hicks has single-handedly been one of the greatest positive influences in my life. He is a great preacher, teacher and overall awesome man of God. He walks with integrity, cares about people, serves humbly and is full of wisdom. I am forever grateful for his teachings on practical living. Pastor Hicks and his family has been a listening ear during the good and difficult times in my life, always lending an ear to hear and offering a hand to help.

Next to salvation and family, education is the next most important thing to me. I received a Bachelor's Degree in Criminal Justice, a Master's degree in Education and Public Administration. In addition, I received a post master's certificate in school administration. I attended a historic School of Divinity and of course I am currently seeking a Doctor of Ministry degree. I firmly believe that education is for all people. Currently, I am employed as an Instructional Specialist in the Prince George's County Public School system. I began my career as a teacher and was promoted several times before becoming a regional instructional specialist.

Overcoming a divorce for any reason is not any easy thing to do. I used biblical principles along with my history with God to overcome my past. Having a personal relationship with Christ was the key to my ultimate success. Knowing the Word of God, staying around the things of God and the support of a few good friends helped as well. Education played a major role because of the opportunities it afforded. I did not have to depend on anyone to take care of my family because I had obtained a quality education

and the skills necessary to secure quality jobs. I learned at a young age how to live independently from my parents. Some of the trials of life could have been avoided if I had received practical training and advice in these areas.

I believe that all of my life experiences, both positive and negative, have been instrumental in who I have become today. Currently a minister who is serious about ministry and my relationship with Jesus Christ, a successful wife, mother, daughter and a leader in ministry and the local school community. Additionally, I am motivated to achieve my goals despite my past failures, an advocate for children as it relates to leadership and education. I love people, and am not bitter because of my experiences.

I believe we reap the consequences of our decisions, but God still shows us grace and mercy. Some of the things that came out of my upbringing and bad decisions include: fear, anxiety, worry, credit problems and sometimes impulsivity. There are so many individuals, both young and old who deal with these same types of issues in the church. I learned how to deal with these issues with the help of the Holy Spirit, but it would have been nice to have some formal teaching regarding the practical issues in life, or a young adult mentor or group during these difficult times.

I recognize it is sin which ultimately separates us from God. While I was actively involved as a leader in the church, I still found myself in some very difficult situations. During these times, I did not have anyone to talk to. I felt there was really no individual or leader to turn to in my local ministry. Too often when people fall into sin, they are talked about versus being talked to, or ministered to by their leaders. Even when I had discussions about issues such as divorce, it was about whether or not it was biblical to

remarry. If not that, it was whether or not it was acceptable to continue in ministry. The following issues that impacted my life were seemingly not topics of discussion at my local church at the time: the emotional hurt that is experienced during a divorce; how to raise children after a divorce; how to achieve your personal goals such as obtaining a college degree; how to secure a job or pursue training to care for oneself after a divorce; and how to deal with financial setback as a result of divorce. I had to work through things like employment, education, parenting, financial literacy, dating after a divorce and serving in ministry, all on my own, sometimes with only the encouragement of my current pastor. All these areas had a major impact on my ministry and more importantly my faith. In fact, there was a time when I felt like it was impossible to be saved even though I knew there was a calling on my life. My trials and tribulations left me feeling disconnected from God, ministry and people.

I am passionate about serving leaders of all ages and in every area of their life. Due to what I experienced as a young adult, I especially desire to mentor troubled young adults to become effective leaders in ministry and their local communities. I desire to build up the whole person, not just the spiritual aspect of an individual. I believe education (both spiritual and practical) is critical to the success of any person. I am convinced that knowledge is power and that persons who lack knowledge face a more difficult path in life. I did not receive formal training to become a successful young adult leader. I believe the church should provide training and mentoring for young adults to become effective leaders in every area of their life.

Adults must pay close attention to leaders and especially young leaders who have a church experience, but no personal relationship with God. When there is no personal relationship, it is easy to be influenced by Satan and his tactics. Even a positive transition from high school to college can lead to a lifetime of trouble and disappointment if one is not focused. It is important for ministry leaders to remind the youth of the potential traps set up by Satan. Leaders must continue to nurture young adults before, during and after they return from college. Finally, church leaders must teach and train potential leaders of all ages.

I learned from my experiences that God's way is the best way. I believe individuals should acknowledge God in all of their ways. I learned that relationships are critical to the success of an individual; that secular success is nice, but spiritual growth is even better. It is important to stay around the things of God (the Word of God, His people and His teachings), especially as a young adult. It is easy to stray away from the things of God when you are not surrounded by godly people. There are so many ways that seem right to man, but in the end leads to spiritual death.

I am a driven leader, determined to accomplish my goals with a passion for developing leaders. Good leaders are good listeners and observers and often lead by example and have a passion for encouraging others. I possess the ability to motivate individuals toward their goals and attract people in need of guidance or support. Oftentimes, individuals randomly share their personal life struggles with me. I also seem to draw an audience of individuals who have attained, or are in pursuit of, higher levels of academic achievement.

Singing gospel music is a passion and love that will never die. I started off as a regular Sunday morning parishioner at my local church before joining the choir. After singing in the choir for a few years, I auditioned to become a praise team member. I was selected to join the front line of singers and was even chosen to sing the welcome song for our visitors. Even though singing gospel music is one of my greatest loves, I prefer to sing background while others take the lead.

In addition to singing for Christ, making disciples is a passion; therefore, I serve as a counselor and an adult class teacher in my local church that is one of the most rewarding aspects of ministry. Ministry is all about making disciples. I could preach, teach, sing and shout, but if disciples are not developed, then it is all for naught.

I am also a member of the Outreach Ministry at this local church. As a member of this ministry, the scripture referencing the abundance of the harvest, but the lack of laborers resonates greatly. The problem is not getting the community into the church, but getting the church into the community. In my opinion, too many people believe ministry can only occur within the four walls of the church. Their lack of desire and subsequent failure to heed the Great Commission leaves a dying world starving to hear the message of hope, the treasure hidden in earthen vessels.

Although told by many there was a calling on my life to preach, I had a difficult time accepting this call. I felt like I was not worthy to preach because I was a divorcee. During a sermon, I heard a preacher say that life will never be perfect and that tomorrow was not promised to anyone. After pondering these words, I decided to answer the call. I shared my call narrative with my Pastor and was ordered to pray for ninety days to make

my calling and election sure. After that span of time, I reaffirmed my calling to preach and subsequently entered Ministers-in-Training Class. Minister-in-Training is a ministry for all ministers who are licensed and ordained. The purpose is to receive training and greater insight into the life of a minister of the gospel. For those who are just answering their call, they must attend for at least one year prior to delivering an initial sermon. After my year was up, I delivered my initial sermon entitled “For Heaven’s Sake.” Since then I have ministered several times, including my home church, local shelters, nursing homes, mother-daughter retreats and other communities of faith.

Life experiences, education, church leaders and mentors played a major role in both my spiritual and practical development. Shortly after accepting Christ, the realization of leadership was obvious. God called me, but he used individuals in the church and family members to confirm the call within me. In addition, God allowed me to walk with some of the greatest preachers who ever lived and attend some of the best schools to equip me for my role as an associate minister. Essentially, I was trained and mentored by church leaders at a young age which is why I have a passion for training other ministers. I received training in ministry, but lacked training in practical areas. While everyone will not have the same spiritual or practical experiences in ministry, education and mentoring continues to be a missing notion in some churches. In order to understand and effectively assist senior pastors, leaders, especially associate ministers must be trained and mentored by experienced leaders.

Out of all my accomplishments, answering the call to preach the gospel is the most important aside from my responsibilities as a wife and a mother. Once I answered

the call and preached my initial sermon, I said to myself, “there must be more for me to learn and do as a minister.” I was not comfortable preaching occasionally and sitting on the front row during service. I served in a few additional ministries, but I was most concerned with my role as an associate minister. Knowing I was called, answering the call and preaching were not enough, therefore, searching the scriptures and other literature on the role of an associate minister became my quest. There are resources available, but they are limited and did not meet the expectation. Thus, the attention shifted to the ordination process from answering the call, initial sermon through ordination. As a result, I conducted a study in my local congregation regarding the role of the associate minister and the need for leadership training.

The context of this project is a thriving historic Baptist Church that has been an instrumental in ministry development, for others and myself. It has a strong reputation of good preaching, teaching and worship. The pastor leads the congregation along with several deacons and associate ministers. The church is located in Landover, Maryland, a city situated in Prince George’s County. This paper will address historical influences, social dynamics and the population characteristics as it relates to the church and the surrounding community. The goal is to develop a better understanding of the challenges and needs in this local context in order to effectively serve in ministry and to develop a viable project that can be effectively implemented for the overall good of the body of Christ. Before looking at the local context, it is important to look at the city and the county in which the church is located.

Prince George's County (PG County) is a historic county located in central Maryland. It was established in 1696. Prince George County derived its name, in part, from the red cross of St. George, a traditional symbol of Christian martyrdom. The county is located in what is known as the District of Columbia, Maryland and Virginia (DMV) area.

The county is considered by many to be one of the most popular, diverse and affluent counties in the state of Maryland. Its growing population has contributed to its popularity. Prince George County is a very diverse county filled with people from various ethnic backgrounds. The centrality of PG County lend to its bordering on Baltimore, Washington, D.C. and Virginia. While primarily urban, new housing construction coupled with new business developments have provided a suburban flavor. The county is well-known for its many resources, politics, sports, fine living and list of affluent African-American families.

There is a growing educated, diverse population in Prince George's County. In 2011 there were 863,420 people living in the county out of the 5,773,552 people who were residing in the state of Maryland. There has been a 7.7% growth in the population in PG County from 2000 to 2010 compared to 9% growth in state of Maryland for the same time period. Also interesting to note is the stark contrast of the cultural demographic in the county. In 2010, the population consisted of 19.2% white and 64.5% black individuals compared to 58.2% white and 29.4% blacks living in the state of Maryland.

Prince George's County has been known to be one the most affluent counties for African-Americans in the Country. Many are homeowners with post-secondary

educational backgrounds and above-average incomes. Roughly 30% of people over twenty-five years old earned a bachelor's degree or higher in 2010. The home ownership rate from 2006–2010 was 64.3%. The median household income in Maryland was \$71,260 in 2010. The median household income in PG County was \$53, 872 from 2006–2010.

There are many resources available to PG County residents. There are several shopping malls, restaurants, and business centers. Bus and rail transportation are offered for reasonable prices, as well as free car pool services. Prince George County boasts twenty-three job/career-training programs and twenty-four faith-based programs. Many of the churches offer free food to senior citizens, as well as homeless people. Prince George County does a good job with providing help to those in need.

The local Baptist church is located in Landover, a city in Prince George's County. The population in Landover was 23,078 in 2010. The population in Landover consisted of 5.9% white 81.9% black persons in 2010. Fourteen point six percent of these people were Hispanic or Latino origin in 2006. The home ownership rate was 48.5% for individuals living in Landover from 2006-2010.

The church was founded in the 1950s. The pastor at that time experienced much success during his tenure. Eventually, the church was recognized as a regular Missionary Baptist Church. The following ministries were formed under this pastor's leadership: Deacon and Deaconess Board, Trustee Board, Usher Board, Sunday School, Missionary Circle, Senior Choir, and the Building Fund. The church experienced much growth during this time and as a result had to move to a larger location in the District of

Columbia. The pastor worked diligently to accomplish his goals before passing away in 1970.

Even in the midst of losing this particular pastor, the church continued to grow and elected a new pastor. Even though this new pastor served from 1970 to 1971, the membership continued to increase. After the new pastor's time ended, leadership responsibilities rested in the hands of a few Deacons for about six months. In spite of this, the local congregation continued to grow, and as a result there was a need for a larger sanctuary.

In 1972, another pastor was installed at this local church. He served as pastor from 1971–1984. During this time, the congregation moved into a new building in the District of Columbia under his leadership. At the end of his term, the current pastor was elected the new pastor of the church.

The current pastor was ordained as the first licensed minister of the church and has spent most of his Christian life at this church. He has served as Senior Pastor since 1985. . Under the current pastor's leadership, the church experienced exponential growth. Many ministers have been trained, licensed and ordained under his leadership. Most of these ministers remain actively involved at the church. Several of the ordained ministers moved on to become pastors at other local churches.

The current pastor is known as a great and accomplished preacher who preaches with passion. He is very knowledgeable as it relates to the word of God and is an advocate for Christian education. Some of his major accomplishments includes: moving the congregation into a larger building in Landover, Maryland; the establishment of a

Christian learning center; and ongoing outreach in Kenya, Africa. In June 2009, the pastor received an honorary doctorate degree in divinity.

The pastor of the church is dedicated and committed to ministry. His wife of twenty-nine years is an awesome teacher in her own right. In addition to supporting her husband and being a great Bible study teacher, the first lady serves as the event coordinator for the church. The pastor and First Lady have two sons; one is a reverend, a minister of music at the church, as well as an accomplished gospel artist. The other son is a graduate of a popular university where he played football on scholarship for four years. The pastor and his family have served the local church body for nearly thirty years with dignity and class.

The church was established as a traditional Baptist church; however, it does not necessarily practice Baptist polity. Under the rule of the Holy Spirit, the pastor is the shepherd and leader of the local congregation. The assistant pastor is the executive administrator. There is a first assistant, who is also part of the ministerial staff. The deacons along with the pastor are considered the officers of the church. There are many ordained deacons on the roll at the church, but only a few are active due to aging and other health issues.

The church is predominately African-American. Currently, the church has over 1100 members; however, only about 600 actively participate in ministry; either as an attendee or in some form of leadership. It would be interesting to know how many members actually live in Landover, Maryland. Observations and interviews reveal that most of the members live outside of the city of Landover. When compared with

individuals in the surrounding community, the members of the church are most likely making more money and living in better homes than those within the community.

The weekly services at the church are traditional with some contemporary practices. Traditionally, the overall worship service includes the following: prayer, scripture, praise and worship, preaching and an altar call. The service is subject to change by the leading of the Holy Spirit, but rarely varies in regards to the order of service. There is very little time during the transition from the morning service to the second service due to limited parking on-site; therefore, the latter service is usually more relaxed.

The entire ministry is built on the premise that the youth and senior citizens (seniors) are the bookends of ministry with the men, women, married and single in the middle. The pastor has a special love for the seniors in the church. There is a seniors' ministry dedicated to their spiritual and practical growth. Certain annual events such as the "Seniors' Luncheon" take priority over others. The seniors are given gifts during holidays and even get help with some of their personal needs and wants such as food and prescription benefits.

The youth are a vital group in this ministry as well. The youth ministry is available to anyone under the age of eighteen. Youth leaders are actively involved in the lives of the young people. Youth are rewarded financially for grades and other noteworthy accomplishments throughout the year. College youth who were active in the ministry before leaving for school receive generous financial assistance from the church every semester.

The pastor believes that the church is no more divine than it is domestic. In essence, he makes it a point to educate the church in practical and spiritual matters. Family values are stressed in this ministry. As a result, a visitor would notice that there are several husband/wife teams in leadership positions at the church. The marriage ministry is instrumental in holding couples accountable in their marriage. The women's and men's ministries play a role in strengthening the family unit as well.

This local church body has a dream and vision. The pastor's proclamation involves loving, leading and being loyal to the body of Christ. The Church's motto is "Finding, Feeding and Fencing." The church is dedicated to finding people and leading them to Christ, feeding them the word of God and making disciples out of them once they join the church. This includes assuring that each person is cared for and treated in a way that benefits them. The word of God is the absolute authority. Weekly classes are available for new members of the church. In addition, discipleship classes are offered periodically. The fencing aspect of this motto is probably the most challenging for the ministry at this time. The pastoral proclamation is to love the people, lead the people and be loyal to the people. The mission mandate is from Mark 10:45, for even the son of man came not to be ministered unto but to minister and to give his life as a ransom for many. In addition, the church seeks to maintain membership and create an atmosphere conducive for worship and growth.

There are opportunities to serve in this local congregation. There are several ministries of which a member can join such as: Brotherhood, Women's ministry, Youth, Seniors, Marriage Enrichment, Single, Ushers, Outreach and various choirs. Some

ministries require pastoral approval before joining such as: Bible Study/Church School teachers, Ministers-in-Training and Missionary. Additionally, some ministries require pastoral appointment such as Deacon/Deaconess and Trustee ministries.

New Leadership opportunities and formal leadership training for associate ministers are limited at this local church. Most of the leadership positions are held by members who have been part of the ministry for several years. Once in a leadership position, these members serve in the current roles indefinitely. There is no formal leadership training, evaluation or succession plan available for associate ministers; however, the pastor evaluates the leadership roles informally. In addition, the pastor has initiated and facilitated several leadership conferences over the years.

Many of the licensed associate ministers serve in the ministry even after they are ordained as Reverends. There is a Ministry in Training (MIT) class held once a month for all associate ministers and is taught by the Senior Pastor. There is no formal curriculum for the class. Practical issues are discussed in the class along with certain biblical principles.

There is a Christian Education Ministry at the church. Weekly Bible study and church school classes are held on Wednesday nights. All adults over the age of twenty-one participate in the same Bible study; however, there are separate church school classes held for youth under the age of twenty-one. Most of the associate members are actively involved in teaching and attending Bible and church school. There is a time period in which associate ministers are required to observe classes before teaching; however, no formal training is required at this time.

There are classes offered for new members as well as those who want to be better disciples. There are other Christian education classes and recreational activities for single and married couples. This congregation does not suffer from a lack of biblical teaching or preaching. The pastor along with other ministers of the church provides a solid biblical foundation to members through weekly teaching and preaching the word of God.

The local congregation has some involvement with the immediate and local community through regular outreach efforts. Residents who are familiar refer to the church as “the church on the hill,” as the building sits back on a hill off a local street. Though some have never attended, they have heard about the pastor’s preaching and community involvement, and as a result express their appreciation.

While there is an outreach ministry within this local congregation, there could be more participation from the associate ministers. There are only a few ministers who participate in outreach activities. Members in this ministry often solicit help throughout the year; however, the response from the associate ministers has been minimal. The leader of the outreach ministry is committed to the task of identifying individuals with a calling to minister beyond the four walls of the church. While she, along with a few other ministers is dedicated to the ministry, it would be helpful if other associate ministers would join in to share the work. The lack of participation by members could be a lack of understanding regarding the outreach ministry in general.

The outreach ministry, in collaboration with the missionary ministry, regularly provides prayer, spiritual lessons and food to women at a local shelter located in PG

County. In addition, the outreach ministry provides spiritual teachings to men in a shelter in the District of Columbia. The missionary ministry supplements the outreach ministry by ministering to those in nursing homes in other cities within the county.

There are other ways in which the church extends help to the local community. There is a scholarship ministry for high school students that not only provide scholarships to all youth who attend college and maintain a good grade point average (GPA), but also offers free financial aid workshops throughout the year. The community does not get the advantage of these scholarships if they are not members; however, they can participate in the annual scholarship fair which offers great resources. In addition, the church provides food to senior citizens who are members, and to those who are less fortunate outside of the ministry by request only. The Deacons and Deaconess visit the sick and serve communion to members of the church. The outreach ministry is a great resource; however, the ministry would be even more effective if it had more participation from associate ministers including males, transportation to church, and more adults in general who were willing to serve in this capacity. This issue is probably not specific to this local church.

This church has a reputation for good preaching and teaching. In addition, the ministry has had success such as: ordaining individuals in ministry, burning mortgages and increased membership leading to the development of new and larger buildings. The pastor is an effective teacher and preacher of the gospel. The pastor leads with integrity and passion. As a result, most of the associate ministers who serve under him are also effective in their ministry preaching assignments. While there has been much success in

the area of preaching, there is still a need for more teaching and leadership training especially for the development for associate ministers.

Whether good or bad, lessons can be learned from the past. Faith in God, various experiences in ministry, education, lack of role/leadership models, unfruitful relationships, abuse and spiritual bondage are all elements that can help shape a person's ministry. While it is good to be grateful for a past that taught invaluable lessons, experience is not always the only teacher. There are individuals who can benefit from the experiences of others in the form of mentoring, leadership, experience and/or training.

The local church is not just a place where people come to receive salvation, but it is also a place where faith can be strengthened and Christians learn how to live life skillfully during their time on the earth. The stability of the church, good teaching, leadership and mentoring can prevent a person from entering a backslidden state. Sometimes individuals joined church to escape the negativity and abuse in their personal life. Church can be a safe haven for the lost. Church leaders help others grown in their faith.

The pastor's role is to teach and preach the gospel of Jesus Christ. Associate ministers have a role as well. Their role goes beyond teaching and preaching into whatever they can do to assist the Senior Pastor. Associate ministers should be accountable to their senior pastors and visible in the local church body. Church leaders should be accountable to other church leaders.

Growing up, church attendance was an important aspect of accountability and leadership. The actual gathering of individuals in a local church is still necessary for both

spiritual and practical education. Not only should members be accountable to their church leaders, but the pastor and associate members should be visible and in regular church attendance. Each leader should hold members accountable by caring enough to at least inquire about the status of their church attendance.

Church attendance has an impact in one's practical life. When in regular attendance, one can learn more about God's word and how to apply God's word to life situations. The pastor of this church often says, "The church is no more divine than domestic." The church is a place where a person can receive salvation, attend Bible study, worship, build relationships, learn how to overcome his/her past and receive the training necessary to become effective teachers, leaders and productive members in their homes and in society.

Outreach is an area where everyone can get involved in ministry. It is an important ministry of any church body. God called all believers to become witnesses and to make disciples. In order to make a disciple, one must first be disciple. The Bible does not indicate that making disciples is the job of one particular ministry. While everyone is not called to "street witnessing," everyone is called to witness. Everyone is called to lead others to Christ.

The Bible speaks to the older man and women regarding their role in training the younger generation. The senior leaders must reach back and mentor the less experienced leaders. If inexperienced young people are not trained or connected to ministry, most likely they will have sporadic church attendance. People want a sense of belonging. It is

easy to become disconnected from church between the ages of eighteen and thirty-five. For this reason, every church should have a young adult leadership.

Church leaders should be required to have some type of education, leadership or ministry training before serving in church leadership roles. Seminary would be ideal for all ordained ministers, but not everyone can afford that level of training. Some will learn on the job. Whether informal or formal, before given a license to preach or teach, ministers should be trained and evaluated in their areas of ministry. This is true especially for the younger adults, as they will always be the next generation to teach and serve the church community. While educating ministers in the local church is important, it may be challenging to find the time outside of traditional Bible study or church school. In this case, there should at least be regular leadership conferences and required classes specifically for ministers.

Local church members of all ages will need some type of training during their spiritual journey as well. Once saved, individuals must become disciples for Christ. Most times, this type of training is facilitated by ministers or leaders in the church. Ministers cannot effectively train lay members until they have been taught. Training must be differentiated for various age groups in the church. A class that includes all ages may not be effective or engaging for the participants. For instance, young adults want to be included with their peers and taught by someone who they can relate to. Therefore, leaders must learn to address and relate to their fellow members and their unique needs. There should not be a one-size-fits-all approach when it comes to Christian education or leadership.

Leaders often lead without preparation. Laity and potential leaders should be educated and prepared to lead before they enter into leadership roles. Leaders help others recognize their strengths and weaknesses. Leaders provide outlets for others to display their gifts and talents. For leaders, failure is merely the beginning of their next attempt at success. Education is the key to success. Without wisdom, people will perish.

Upon reflection, there is a need for both education and leadership training in this local church context. Too many ministers are leading ministries with no formal training or education in church leadership and/or ministry. Leaders or associate ministers must be identified, educated and trained. These individuals can then effectively assist the pastor with the training of the local congregation. Some ministers may not have the opportunity to attend seminary; therefore, there must be a training module available in the local church. Once ministers in the church are trained, then they can train the membership and if appropriate, prepare them for leadership roles. A leadership model will be developed for associate ministers in this local context. The model will also be appropriate for training other church leaders and officers. The training program will be focused on identifying the call to ministry, leadership principles, the role of the ordained associate minister, sacraments and the critical the spiritual disciplines.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY PROJECT

The Call to Ministry

Associate ministers should demonstrate evidence of being called, educated and trained before they are allowed to serve as ordained ministers in the church. Besides the obvious need to possess certain leadership skills as suggested in the Bible, associate ministers must know who they are and what they are called to do in the church. Unfortunately, there is not an enormous amount of research available regarding the role or expectations of an associate minister in the church; however, there is a lot of research on pastoral care and church leadership. This poses a question as to whether there is a common assumption that associate ministers will automatically understand their role and will ultimately become leaders or pastors of particular areas of ministry or local congregations. As a result of the limited research related to associate ministers, this literature review will include information derived from resources that were written for pastors or church leaders in general. Furthermore, throughout this ministry model, the terms associate minister, minister, clergy and leader will be used synonymously.

The term minister carries several meanings depending on the context of which it is written or expressed. A minister is a servant or one who serves in a secular or spiritual sense. Associate ministers in particular serve their Senior Pastor and local congregation. A minister is usually one who is employed in relation to proclaiming the gospel of Jesus

Christ. The minister of today's churches holds a prominent place in the worship of God's people. That person is especially called by God to perform his duties.¹ A minister is never called to solely sit on the pew in the front of a church.

In the Old Testament, Priests are called "ministers of the LORD" in Joel 1:9, 13, but the same Hebrew word (*shorat*) is also used to describe Joshua as a minister to Moses in Exodus 24:13 and Abishag the Shulamite as a minister to David in First Kings 1:4. A different word (*sar*) is used to describe the ministers who were royal officials at the court of King Ahasuerus in Esther 1:3; 2:18; 5:11. In Psalm 103:21 God's ministers are referred to as angels. In the age to come, the Bible says that all Israelites even foreigners will be ministers of the LORD.² In the New Testament, the English word "minister" is used to translate two Greek terms: *leitourgos* and *diakonos*. Both have a basic sense of "servant," but context must determine whether this is meant in a specifically religious sense.³ All ministers regardless of denomination are called to serve God. Then they are called to serve their pastor and local congregation.

For Christians, Jesus is the supreme model of a minister. In His inaugural sermon in the synagogue at Nazareth, Jesus read from the Prophet Isaiah, summarizing the purpose and the many dimensions of His ministry (Luke 4:18–19). Although Jesus has all authority in heaven and on earth, His style of leadership and ministry was not one of

¹ E.E. Carpenter and P.W. Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN: Broadman and Holman Publishers, 2000).

² M.A. Powell, *The HarperCollins Bible Dictionary, Revised and Updated* (New York: Harper Collins, 2011).

³ Ibid.

dominating His followers (Mark 10:42) but one of service. On one occasion when James and John sought prominent places in Jesus' kingdom, He reminded them, "For even the Son of Man did not come to be served, but to serve, and to give His life—a ransom for many," according to Mark 10:45 HCSB.⁴ We too have a ministry (*diakonia* in Greek) of reconciliation, "aiding and ministering" to others to help them become reconciled to God.⁵ If Jesus came to serve others, ministers should be concerned with doing the same.

Jesus' ministry included teaching, preaching, evangelism, casting out demons, healing, providing for physical needs of people, and counseling. His supreme act of ministry was His obedience to the Father in going to the cross where He gave His life to atone for the sins of the world.⁶ Jesus did more than preach and teach to his people. He actually served individuals in practical way.

A call to ministry is something that occurs in the Spirit by God before anything is done here on earth. This call is sometimes referred to as an inward call from God. This inner call could occur in a vision, dream, prophetic word or conviction in the spirit. Not all ministers will receive the call the same way; however, the end result should be an answer to the call or whatever God has called a minister to do.

God revealed the calling of many individuals in the Bible such as: David, who was a man after God's heart; Ezekiel, who was told that a man would stand in the gap;

⁴ S. Bond, C. Brand, C. Draper, A. England, E. R. Clendenen, & T. C. Butler, *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003).

⁵ Carpenter and Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained*.

⁶ Bond, Brand, Draper, England and Clendenen, *Holman Illustrated Bible Dictionary*.

Moses who heard from God at the burning bush; Gideon who received his message from an angel of the Lord; Samuel received his calling in the temple; Isaiah had a vision and Saul had a Damascus road experience. For most, the call was not easy and actually came during a time of difficulty. Most of these individuals were fearful or apprehensive regarding their call; however, regardless of their personal feelings, the call was answered.

There are ways in which a person can determine if they are really called to do ministry. Aside from the personality and gifts assessments that are popular in a lot of churches, a person must be in careful prayer regarding their call. The person should have a holy desire and a passion to minister in a particular area. His or her character should align with the moral and domestic leadership standards in the Bible. Gifts are necessary and important as well. Lastly, there should be an external confirmation from the local congregation. If a person is called to ministry, someone other than that person should also see evidence of that call.

Once the call is answered, the called individual must recognize that the call by God to minister the Gospel of Jesus Christ is a privilege and comes with a lot of responsibility. This call like any other call to a certain vocation should be taken very seriously. God has a purpose for every individual; however, every person is not called to be a pastor or an associate minister. Some individuals do not sense a call from God, but walk into ministry for other reasons. These reasons may include peer pressure, money or fame. For some the call to ministry is sudden and for others it happens over time. Whatever the time frame, in answering the call, one should consider if they are really being called by God and if they are equipped and ready to commit to the call. This

includes having the time, dedication, and knowledge and experience necessary to become an effective Christian minister.

God, not man chooses and calls individuals into ministry. In fact, God calls individuals while they are still in their mother's womb. Ministers do not choose themselves. They should not confuse being chosen by others with being selected by God. Ministers are instruments chosen to be used by God in the church and in the world. Ministers are chosen by grace. Ministers are not chosen because they have been so good. In fact, God often calls the least of man to ministry. Called ministry is a gift that only comes by God.

Ministers are stewards or overseers for God, their families and their ministries. God requires ministers to be faithful in their assignments. He does not call ministers to complacency in the church. Ministers should be serving both their local pastors and congregations. In addition, ministers have a responsibility to manager his or her home well.

Doctrine

Ministers must know what they believe and why they believe what they believe. More importantly, they need to know who they believe. If ministers are not certain of Christ, his attributes and what they believe, that person may not be faithful to the call of ministry. A minister must know that Christ was born, died and rose again so that his followers could have everlasting life. A minister cannot preach the gospel if they do not know the gospel. Furthermore, a minister will not be able to successfully convey the gospel to others properly if they have not been taught correctly.

This may seem elementary, but some ministers cannot articulate who God is. Some do not know that there is only one living and true God. Some do not know that God is infinite, and intelligent. Some do not know that his name is Jehovah, the maker and supreme ruler of heaven and earth. God is worthy of all possible honor, confidence and love. He is all powerful. He reigns over His entire universe. He is all loving, all knowing and all wise.

Ministers need to know if they believe in the Trinity and that there is controversy regarding the trinity. Some may believe that God is revealed to all through the Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature. Some believe that in the Godhead there are three persons, the Father, the Son and the Holy Ghost. The Godhead is equal in perfection. The Godhead consists of distinct, but harmonious offices in the great work of redemption. Unfortunately, there are some associate ministers that do not know what they believe and/or are not able to articulate this information to others.

Every Christian minister should be very familiar with Jesus Christ or Christos, the Anointed One or the Messiah. Jesus Christ is the eternal Son of God. He was born to a Virgin Mary as foretold her by the angel Gabriel who was sent to her by the angel Gabriel. Jesus Christ is the ultimate sacrifice for the world. He began his earthly ministry at age thirty and ended his ministry at age thirty-three. His past works include-the redemption of mankind on the cross. His present works include making intercession to the father on behalf of his people and his future works include that fact that He will return

for his people. Again, this is simple for the studied minister but for others, it is not easily known or stated.

Jesus Christ gave every born again believer the Holy Spirit. The Holy Spirit is the third person of the Godhead. It is the divine person who will essentially convict every person of his or her sin. The Holy Spirit is the power that helps Christians understand their walk with God. Jesus promised that the Holy Spirit would come after his ascension. The evidence of having the Holy Spirit is not the ability to speak in tongues, but it is a changed life.

Most doctrines include beliefs about man. Man was created directly by and in the image of God. Most would agree that God created everything including the heavens and the earth and all life. Although man was created in the image of God, in holiness by God, by voluntary transgressions fell into sin and as a consequence all mankind are now sinners and is lost. Man is inclined to evil, this is true of all men, and except a man is born again by the Holy Spirit, he cannot see the kingdom of God. The lawlessness or transgression of God's will can be either by omitting to do what God's law states and requires or by doing what it forbids. Sin can be by thought, word, or deed. There is a belief that the Lord Jesus Christ died for our sins according to the scriptures as a substitutionary sacrifice, and that all who believe on Him are redeemed by His shed blood. Most Christians believe in the resurrection of the crucified body, of our Lord Jesus Christ and in His ascension into heaven; He is our High Priest and Advocate.

Salvation is the gift of God's grace. Salvation is the deliverance from the power and penalty of sin. It cannot be gained or made more secure by meritorious works, but is

freely bestowed upon all who put their faith in the finished work of Jesus Christ at Calvary. All who so trust the Saviour are forgiven of their sins and born into the family of God by the regenerating work of the Holy Spirit.

Spiritual Disciplines

Ministers are made perfect through Christ. Ministers must rely on the spiritual disciplines provided by God through his word along with education and training in order to be effective leaders. While grace provides the strength and courage a minister needs to be successful in ministry, the minister is required to do certain things such as: pray, fast, study, worship, witness and give. These are just some of the spiritual disciplines. In order to practice these disciplines, the minister must allow the Holy Spirit to dwell in him or her as it is He who gives the minister power to witness unto the world.

Prayer is a responsibility for Christians and especially ministers. Ministers should be trained on providing public prayer and praying in various settings. A minister must understand how individual prayers differ from corporate prayers. Ministers must pray not only for themselves, but for others such as their family, their pastor, their church and the world. This includes praying for politicians and world leaders. Ministers must pray for all including the lost.

The minister must develop and maintains a relationship with God. Like any other relationship, one cannot have a relationship with some someone unless they communicate on a regular basis. Associate ministers must pray without ceasing or as much as possible. Ministers must pray daily. Not knowing how to pray is not an excuse for not praying.

Jesus Christ gave us a model for how to pray. This may seem simple, but some ministers do not know how to pray.

There are various types of prayer. Since this dissertation is not solely about prayer, the types of prayer are important to mention, but will not be explained in great detail. The four types of prayer are: prayer of supplication (*deeseis*) or prayers that focus on special needs, prayer of intercession (*enteuxeis*) or prayers that require one to stand before God on behalf of others, and prayers of Thanksgiving (*eucharistias*).⁷ These various types of prayer will become important to the associate minister as prayer is something that ministers are required to do in the local church. Christians including ministers are required to watch along with praying. “The word watch (*gregorountes*) means to stay awake, be alert, be sleepless, be active, or concentrate.”⁸ Ministers are human and should always be in prayer to avoid submitting to flesh and the difficulties of this world.

Humans were created to worship God and to bring glory to Him. God wants those who are willing to worship Him solely and not the office or position they are called to serve. Ministers must worship God in spirit and in truth and lead the congregation into the same type of worship. Ministers must give God the glory he deserves while seeking to bring glory to the name of God. The offering of worship must be holy. Ministers must praise God and give thanks to him for he is good and his mercy is everlasting.

⁷ Alpha Omega Ministries, *What Bible Says to the Minister: The Ministers Personal Handbook* (Chattanooga, TN: Leadership Ministries Worldwide, 1996), 259.

⁸ *Ibid.*, 264.

All that seek to worship God must do it in spirit and in truth. This means that one must approach God in a true way. It means that worship should be spiritual and not carnal. One must worship God through Christ in order to worship in truth. God must be sought after whole-heartily. Worship must be sincere. This type of worship is the most intimate communication a minister could have with God.

Worship is a biblical principal. Worship is not optional. Christians were created to worship God. Ministers should be actively praising and worshiping God with our lifestyles and when we come to church. Everyone including ministers should enter the sanctuary with worship and praise on their lips. It is a sad commentary when a praise team looks over and observes the leadership sitting down as if there is no reason to worship or praise God. If no one else, the praise leader and choir should at least be able to depend on the ministers or leaders to participate in the worship service. Some people have health challenges or reasons why they cannot participate in the worship experience, outside of that, ministers and leaders should lead the way as it relates to praise in the church and a lifestyle of worship.

Ministers should be very familiar with the definition of fasting. Fasting involves denying oneself or something, usually food and drink for a period of time such as sunrise to sunset. Prayers and devotional readings often accompany a fast and help one focus on God, the community of faith and living a holy life.

Christian fasting is done differently depending on the denomination and culture of the individual fasting was mandatory for Jewish people once a year on the Day of Atonement according to Leviticus 23:32. Roman Catholics abstain from eating meat on

Ash Wednesday, Good Friday and Fridays during lent. Protestants reformers during the Sixteenth Century rejected prescribed fasting, but did not reject fasting altogether. John Wesley founder of Methodism included fasting and abstinence as ordinances. In the old testament people fasted when mourning, preparing for battle, or to seek wisdom. In the Bible days, some fasted for wisdom from God and others like Esther fasted as she prepared to risk her life on behalf of the Jewish people.

Most biblical fasts involve fasting from food, but it does not always have to be food. The prophet Isaiah in Isaiah 58:3-11 was not satisfied with how the people of Judah was fasting and required a different kind of fasting that included sharing food with the hungry, bringing the homeless or poor into their houses, covering the naked when they needed it. In today's society, there are many things that one can avoid during a fast such as: social media, television and phone communication. Fasting can teach a person many things such as self-discipline. It reminds individuals that they can live with a lot less than we desire.

Fasting should never be done for vain glory or for show. The Pharisees volunteered to fast twice a week to impress the people with their holiness. Fasting should not be done in order to gain public approval. Fasting should be done quietly and sincerely. Fasting for personal reasons is not always good or permitted especially for married couples.

One must use wisdom when fasting. Individuals who struggle with their health or those on medications should not fast from food without approval from their physicians. Those individuals must find other ways to practice fasting.

Ministers must study to show that they are approved to share the gospel of Jesus Christ. The word study means to set ones heart upon; be diligent, hurry, rush and seek the approval of God.⁹ Studying the word of God is pleasing to God. Ministers should seek to please God and have his approval in everything. Studying eliminates shame and questions during preaching, teaching and outreach moments. Those that preach the word of God should be studying the word of God daily. The Bible is the ministers' handbook on life and ministry. All of other books and resources are secondary. The word of God should dwell in the hearts of ministers before it goes out to the local congregation. In some cases, the word of God must be memorized. While it may not be possible to memorize every scripture in the Bible, those scriptures that must be used often during witnessing and other important moments, should be memorized. Studying and knowing God's word is critical to the life of the Christian minister.

Ministers must be givers of their time and money in the body of Christ. Ministers must give as they will receive in the ministry. The call to ministry should not be totally influenced by money. While compensation is necessary especially for full-time pastors, associate ministers may have to work full-time if needed to maintain their desired lifestyle. Associate ministers must trust that God will provide all of their needs.

Ministers and leaders should be the greatest tithers. Tithing involves giving God our first fruits. This paper is not solely about tithing, but ministers should know some history regarding tithing. The tithe was holy before the Lord. Abraham paid tithes to Melchizedek in Genesis 14:17-20. Tithes were paid to the Levites according to Numbers

⁹ Alpha Omega Ministries, *What the Bible Says to the Minister*, 249.

18:21. The Levites were poor. They had no income, no livelihood, no and no inheritance. Even today, tithing is necessary for the advancement of the church. Tithing or giving is more about faith than giving actual money. God does not need money. Some people do not give due to fear. Ministers must pay tithes. They should have the desire to give in order to further the ministry and to please God.

Like all Christians, ministers are required to go and make disciples. The minister's mission for the kingdom of Gods or the church should align with the mission of Christ which is to save the lost. Ministers are required to seek those who need to be saved instead of waiting for someone to approach them. Ministers are not too important and should not be ashamed to witness for Christ. Witnessing can be done while fulfilling our daily duties or through various outreach methods such as street witnessing, shelter events, nursing home or hospital visits, and community outreach events. Often times, ministers are absent from these type of outreach activities. This must change if the minister is going to be effective and obedient to the great commission which is to save lost souls. If a person does not practice witnessing to others, they are probably not called to be an associate minister.

Ministers are required by God to live what they preach and should not teach what they refuse to apply to their life. Ministers must live a life of holiness or as likened unto Christ. God wants to use ministers and pastors as examples for the world and the body of Christ; therefore, ministers must be careful not to cause anyone to reject salvation or stumble in their walk with Christ. Ministers must seek to live a life that is reflective of a

true minister of God. The word of God provides church leaders with clear instructions on what is required as recorded in First Timothy 3:1-7 and Titus 1:6-9.

There are three major leadership roles in the Bible, pastor, elder and deacon. Some churches may refer to these offices by other names; however, they should bear the same meaning. Regardless of the names given to leaders in the church, the pastor as described in the fourth chapter of Ephesians is the ultimate leader in the local church. Some churches allow board members to make decisions; however, final decisions should be made by the senior pastor. In the Bible, God allowed individuals and not boards to make leadership decisions.

When referring to spiritual leadership principals, most ministers quote the third chapter of First Timothy. It is important to note that many of the principals in First Timothy deal with moral and domestic characteristics more than the spiritual characteristics of a leader. Church leaders are no more spiritual than they are domestic in their private lives.

The above mentioned passages of scriptures are the only requirements for leadership in the body of Christ. Leaders or ministers are required to obey all scripture even if it does not specifically indicate that it is for ministers. There are several other areas including love and relationships with others that are of great importance ministry.

Leaders possess certain, unique characteristics. There is a lot of debate regarding whether a person is born a leader or if they become leaders of the course of their life. Most people are not born leaders, but developed during their lifetime by parents, grandparents, siblings, extended family, neighbors, friends, teachers, community leaders,

pastors and personal experiences. These individuals or situations help shape one's character and identity. Each of the groups mentioned have played some role in guiding, disciplining, nurturing, calling, or training leaders. The characteristics of leaders are developed over time. For the purposes of this project, key leadership qualities are discussed as it relates to effective ministry.

Jesus Christ was a servant-leader. The word servant means to be a bond-slave or to be bound to the Lord every moment of life.¹⁰ Ministers should always demonstrate a posture of serving. Once an individual is called by God to ministry, he or she should demonstrate a willingness to go and serve wherever the Lord may send him or her. God or man should not have to persuade a called minister to perform the work in or outside of the church.

Church leaders must lead with integrity. Integrity can be defined as choosing to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It helps to have a senior pastor who leads with integrity in a church. While this does not guarantee a moral associate minister, it helps to have a positive example or role model in place. A church leader cannot attain nor maintain effectiveness without a large measure of honesty of character, lack of duplicity, and authenticity. People turn most naturally for leadership to a leader who stands tall among others for the leader's integrity.¹¹ Most

¹⁰Alpha Omega Ministries, *What the Bible Says to the Minister*, 69.

people will not follow a leader who fails in this area. People rarely follow individuals they do not trust. Associate ministers should maintain positive and supportive relationships. The Bible requires all Christians to love their neighbors as themselves. Associate ministers must have the ability to influence others in ministry. This is to act in order to help others work in an environment within which each individual serving under him finds himself encouraged and stimulated to the point where he is helped to realize the fullest potential to contribute meaningfully. Leaders who are not relational tend to act without tact, are insecure, blame others for their failure, unable to handle criticism, overly critical, immature, and lack trustworthiness. Influential leaders have the ability to inspire the led. They are enthusiastic about the vision of the church. They are supportive and compatible with other leaders.

The Role of the Associate Minister

Ministers represent Christ in the world. They are ambassadors on assignment for Christ. The minister is called to deliver the gospel to the world. Ministers are called to reconcile man back to God. The call to ministry is the greatest call in the earth. It should not be taken lightly. A true spiritual leader or minister is concerned with advancing God's Kingdom and God's agenda. All ministers are servants and should be focused on making disciples and serving those that are under their charge.

The ultimate role of the associate minister in the local church is to serve the local congregation and implement the vision of the Senior Pastor. This will vary, but may include proclaiming the gospel, leading a specific ministry in the church, organizing

ministry, teaching, serving or administering the sacraments/ordinances, and teaching/practicing spiritual disciplines.

Preaching and the Associate Minister

Most associate ministers with the local church believe that one of their main responsibilities is to preach in the pulpit. While this may be true in some cases, the associate minister may not get a lot preaching opportunities in their local church. In addition to having a call or a passion to preach, ministers should know some other general concepts about preaching. For instance, ministers should know the definition of preaching, who to preach about and what to preach. Sermon preparation and the various types of sermons are also critical for any preacher. Then there is preaching and pulpit etiquette that is understood by some, but not taught by enough leaders in the church. There is a lot of research available on preaching; however, in this section of the paper, preaching will only be discussed as it relates to the role of the associate minister and what is necessary to preach effectively.

Preaching is word and action. Preaching is what ministers do and what they say. Preaching is not only done in the pulpit, but is portrayed in a minister's lifestyle. It is more than quoting scriptures and is revelatory and explanatory. Revelatory meaning, the prophets, Jesus, and then the apostles proclaimed God's first-time revelation as they spoke. In other words, they spoke information from God that man had never heard before. Preachers during the biblical period engaged in explanatory preaching. After God's revelation had been given, they provided explanation of that revealed information as people returned to its time and time again. Preaching is a serious matter and should

not be done by everyone. When ministers are called to preach, they have to deal with the issues of life and death to those who will listen. It should not be entered into lightly.

Preaching requires authorized, entrusted messengers or heralds.

Preaching should be a burning desire for any gospel preacher or minister.

Associate ministers should be consumed with proclaiming the gospel, but not necessarily in the Senior Pastor's pulpit. The Bible speaks to being instant in season and out of season as it relates to proclaiming the word of God. Ministers must have a sense of urgency and be open and ready for preaching opportunities. If one does not have a desire to preach, then they should consider whether or not they were called to be a minister of gospel.

Preachers are often referred to as prophets. In the Bible, there are both Hebrew and Greek terms associated with the preacher, and preaching the word of God. The Hebrew word *Nābî*, is one of the most common terms for prophet. It conveys the idea of one who pours forth or announces. God communicated or spoke to various prophets throughout the Old and New Testament. In addition, there was some sign or event that would occur prior to a prophecy or spoken word. In Deuteronomy 13:1, God spoke regarding prophets, dreamer, signs and wonders. One should only speak as a prophet if they have heard from God. In, Jeremiah 23:21, the writer alludes to the importance of being called and sent by God as well as preaching messages inspired by God. .

There are two other Hebrew words are translated as "seer" in the Old Testament. *Hōzeh* suggests that this means to glow or to grow warm according to Amos 7:12. *Rōēh* simply means one who sees as stated in First Chronicles 29:29 and Isaiah 30:10. These

terms indicate that the prophet was one whose heart had been warmed by something the Lord allowed.

Ministers or prophets should be concerned with preaching God's word. In Deuteronomy 18:20, the author speaks to the danger of speaking things that God has not commanded or in the name of another God. Preachers must be familiar with the word of God. Logos is a familiar term and is defined as the word of God as it is used in Second Timothy 2:15. Logos is the principal of divine reason and creative order identifies in the Gospel of John with the second person of the Trinity incarnate in Jesus Christ. Logos is the total inspired word of God. In the New Testament, the word logo is used to refer to a word, or saying. Another Greek term *Rhēma* or "word" is the spoken word of God. It emphasizes that which has been uttered by the voice of God as in Romans 10:17. A Rhema is a verse or portion of scripture that the Holy Spirit brings to our attention with application to current situation or need for direction. The Greek term *Kērussō* means to proclaim or officiate the word or that which should be obeyed after the manner of a herald. When the word was spoken in the New Testament, God actually was communicating Himself through the act of proclamation. New Testament preaching was in actuality divine instruction by those who communicated the gospel. This word also implies a message of authority that calls upon the listeners to hear and to obey as recorded in a variety of scriptures such as Romans 10:14–15, First Corinthians 1:21, 23, and Second Timothy 4:2. Jesus used this word to commission His followers just prior to His ascension and ordaining preaching as the primary method of dispensing the gospel as

the sixteenth chapter of Mark and the twenty-fourth chapter of Mark appropriately records.

Preaching is the work of the Holy Spirit. Hermeneutics or the interpretation of preaching enables the preacher to determine what a text means as opposed to just what it says. Hermeneutics is also defined as the study of sermon preparation, thus establishing an unbreakable link between the sermon and a right understanding of the meaning of the text on which it is based. Preaching must let the text do the talking. In addition, right meaning implies application to a particular audience. Thus, hermeneutics enables the preacher to expose the meaning of a text and apply its meaning to a given audience. The Holy Spirit gives us interpretation and the power to preach the gospel.

Homiletics is the culmination of applying the principles of hermeneutics and exegesis in an effort to understand a biblical text and communicate it to listeners. Homiletics is the science of preaching.

Ministers must preach the gospel of Jesus Christ. In other words preachers must preach the birth, and resurrection of Christ Jesus with respect to salvation. God inspires the word that we preach. This seems to be a concern in the current generation. Just because one encounters preaching does not mean that one has encountered God or the word of God. The word of God as revealed in any Bible sermon is a failure if it does not include the gospel.

Preachers cannot ignore God's word for their own and should not be the main subject during a sermon. Instead, preachers are merely the mouth and lips through which the living word of God is conveyed to the congregation. Both the preacher and the

congregation should be confident that they are speaking mostly the word of God and not their own thoughts or opinions. The preacher should never rely solely on the authority of personal experience, but should rely on the authority of God's Word. That confidence gives immense force to our ministry. The word of God is supernatural, and the preacher's responsibility is to present it in a clear and understandable way so that it can take root in people's hearts and do its work.

Preachers should preach to the edify the saints, to give God glory and to advance the kingdom of God. Preaching should be refreshing to the listeners. It should offer a message of hope which ushers in a celebrative worship. The primary purpose of the preaching event is not to ask a lot of questions, but to give a lot of answers. Preaching should convey the truth, convert the soul, comfort the disconsolate and challenge the complacent.¹² Sermons should be both uplifting and transformation providing encouragement and hope while simultaneously challenging persons to effect change in church and in society. The preaching moment is not a time to receive therapy from the audience, but it should provide the audience with the gospel of Jesus Christ and biblical truths that they can apply to their everyday lives.

Preachers should not be engaged in a therapy session or large-group counseling during a sermon. Personal devotions, spiritual victories and failures, crises, flashes of inspiration, reading, and general lessons about life all may serve as a seedbed for preaching subjects and for transparency, but should not overpower a sermon. Preaching

¹² Cleophus James LaRue, *More Power in the Pulpit: How America's Most Effective Black Preachers Prepare their Sermons* (Louisville, KY: Westminster John Knox Press, 2009), 45.

and testifying are different. The preaching time is not a time for a testimony especially if it is not a new testimony.

Ministers should be aware of the needs of the people instead of just preaching a self-fulfilling sermon. Listeners and audiences will vary and no two preaching events ever will involve exactly the same audience. The preacher, then, must approach every sermon with a particular audience in mind. This demand means that as much as possible ministers should study the potential audience and the context before delivering a sermon. We bring God's message to a particular group of people, and real preaching involves a consideration of that group's character and circumstances. Now the preacher will not always know their audience specifically and cannot control the listener's perception; however, no preacher should haphazardly agree or enter into a ministry opportunity without knowing something about the church. It is easy to come up with a sermon topic but it is the response of the listener that determines the effectiveness of the communication and not necessarily the intent of the presenter. Consequently, just because you have a sermon idea does not necessarily mean you have a preaching subject. Choosing a sermon should occur through thoughtful prayer, communication with others and observation of the local congregation. Preachers must preach with honesty, integrity and faithfulness to the gospel. Jesus Christ should be revealed, experienced and present during the sermon. Preachers should preach to invoke salvation and change. Daniel J.

Baumann said “preaching is the communication of biblical truth by man to men with the explicit purpose of eliciting behavioral change.”¹³

Ministers have a responsibility to avoid false teaching in the church. Preachers should always take their sermon idea to the biblical text to see whether or not God has spoken on that particular subject in some definitive way. If He has spoken, then they should locate the relevant text or texts and move ahead with the preparation process. If God has not spoken, then one may want to revisit his or her sermon idea. Furthermore, if one thinks that the Bible addresses a particular subject in a text but discover during study time that the text does not say what was originally thought, there are two options, (1) set your subject aside and preach the text, or (2) find another text that truly addresses the topic. The action you must avoid at all costs is making a text say something it does not say.¹⁴

Ministers must prepare to preach. Preachers should never work less than our listeners. When individuals come to hear preaching on Sunday or whenever, they will have worked hard all week long. They should expect no less from us. Preachers cannot stand in the pulpit unprepared—with little forethought—and deliver a message off the top of their head. This behavior is not worthy of the Savior they represent.

Although most preachers prefer a certain style of preaching or type of sermon; this particular paper does not seek to explain all of the different types of preaching or

¹³ Jim Shaddix, *The Passion Driven Sermon: Changing the Way Pastors Preach and Congregations Listen* (Nashville, TN: B and H Books, 2003), 117.

¹⁴ Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago, IL: Moody Publishers, 1999).

sermon. All preachers, regardless of sermon preference, should investigate and organize the preaching text in a way that ensures that the truth will be delivered. Expository preaching makes room for this and should not be optional for any preacher. All preachers should preach expository sermons.

Expository preachers make serious and sincere attempts to unfold the actual grammatical, historical, contextual, and theological meaning in a sermon. The expository preacher seeks to establish the relevancy of that passage to the lives of his listeners. In order to do this, the preacher must properly organize, adequately illustrate, and forcibly apply its message for the listeners.¹⁵

Most preachers agree that one should exegete any sermon text. This is a familiar procedure a preacher follows for discovering the Holy Spirit's intent in a Bible passage. The idea comes from the Greek exegesis, which means a narration or explanation. Although the noun form of the Greek word does not occur in the New Testament, the verb—*exēgeomai*—is used in several places (see Luke 24:35; John 1:18; Acts 10:8; 15:12,14; 21:19). This word means to lead out of.¹⁶ When delivery is added to this whole process of exegesis, hermeneutics, and homiletics, the result can be described as exposition. “Expose” means to lay open, or uncover.¹⁷

Since the context of this project is in a Black church, it is important to state that the heart of the black sermon is about God and how God responds to concrete situations

¹⁵ Ibid.

¹⁶ James F. Kay, *Preaching and Theology* (Atlanta: Chalice Press, 2007).

¹⁷ Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago, IL: Moody Publishers, 1999).

in the lives of those who hear the gospel. The Bible is the single most important sources of language, imagery and story for the sermon. Black preaching exhibits a high regard for scripture and has historically been noted for its strong biblical content. In the black church a preacher without scripture will not reach many. Black preachers need to preach the Bible and relate it to present day human situations of the black listeners.

Preachers cannot be disconnected from the world. Preachers must be familiar with their social, political, educational and economic surroundings in order to connect with human experiences.

Preachers must prepare to preach with or without notes. Manuscript preaching is acceptable in the Christian Church. It is a tool and not a crutch, helps to internalize the sermon. It appropriates the flow, provides a record for future reference and can always be revised and rewritten. Preachers should properly prepare a manuscript even if they do not reference at all times in the pulpit. Preaching without notes may appear to have immediacy, spontaneity and anointing, but does not work for everyone.

Manuscript preaching does not eliminate the need for dynamic and invigorating preaching. A sermon must be spoken and heard. One must improvise and digress even when using a manuscript, even in the black church. The sermon should not sound like a lecture. The call to preach is also the call to prepare.

There are many different forms of sermon preparation. Most preachers preach from an outline that includes a title or subject, an opening or an introduction, text, transitions, main points, a conclusion and an invitation. Aside from the obvious need for some type of sermon outline, preachers must be familiar with basic preacher resources.

Your entire life is a process of intellectually preparing yourself to preach. Book that allow for cross-reference work on a particular passage are necessary. A Bible atlas is important for understanding the geography of the Bible lands and certain other kinds of Bible facts. A Bible dictionary is helpful for understanding the meaning of particular words. If you do not understand the meaning of a word, you are likely to misunderstand the meaning of the verse where the word is used. A Bible encyclopedia is a similar tool, used for acquiring information on a broader range of subjects. Although some of these works are also called “dictionaries,” they provide more detail about Bible terms, places, people, and backgrounds in the form of articles.¹⁸ Basic English language tools are always needful. An English dictionary sometimes is needed in conjunction with more technical theological works. A dictionary of synonyms and a thesaurus will provide you with variety in the words you use in your sermons. Word study tools provide more information on word meanings, etymology, and usage. Lexicons furnish similar information, but with more technical and exhaustive detail. Other specialized tools are designed to supply more detailed or focused study. Books on figures of speech in the Bible, Bible characters, and other topics are also available to assist with specific studies.

Various Bible commentaries are beneficial for gleaning the insights God has granted other individuals. The beginning Bible expositor will no doubt want to purchase at least one complete set of Old Testament commentaries and one complete set of New Testament commentaries to ensure that he has something on every book of the Bible. Commentaries are written by other human beings; however, they bring a high degree of

¹⁸ Charles H. Spurgeon, *Commenting and Commentaries* (Edinburgh: Banner of Truth, 1969), 1.

subjectivity to the table. Preachers should not be afraid to use commentaries, but should avoid the temptation to consult them prematurely so that they become crutches upon which they lean on. Commentaries can serve as checkpoints for a preacher's interpretation, but individuals should not let someone's interpretation lead them too far away from respected expositors. Preachers must discipline themselves to bring every commentary to the judgment of scripture. In other words, before the preacher can apply the text to the modern world, he must determine what it says to all people of all time.

Sermon ideas may originate from almost any arena as long as the preacher determines that the subject is addressed substantively by some biblical text. Texts that inform the great doctrines, stories about real people, and numerous spiritual and practical themes all provide rich material for general exposition. Human needs are another fine source for sermon ideas. The problems and struggles that people face on a day-to-day basis often are directly addressed in the Word of God. These situations might involve crisis, tragedy, or disobedience. Whatever the case, as a pastor, God's perspective should always be clearly presented in the situation. As you read the book over and over, you will begin to get a feel for the content, a sense of the author's flow of thought, and an awareness of the main arguments. Once you have read the book enough to get an overall impression of its contents, begin your week-by-week work with a particular preaching paragraph.

Preachers must be careful not to borrow material. Plagiarism is rampant in almost every aspect of our society especially with social media. Students and preachers alike now have access to complete research papers and entire sermons with the click of a

mouse. Remember that the lifting of material word for word is improper. One must be sure to give proper credit whenever he or she quotes another preacher or writer. Jay Adams asserted that borrowing is permissible when you give new organization, new integration, and new expression to the materials you have read. He suggested that you mix the materials through your own mind, add them to your own experiences, then present.¹⁹

In addition to consulting resources outside of the Bible, preachers must be a student of culture and of contemporary life. This involves being an avid reader and studying as much as possible. Preachers must keep abreast of the times by reading daily newspapers, watching the news or even looking at respected magazines that might provide exposure to current events in the local, national, and worldwide arenas. Since no one can read every book on everything, book reviews are a good alternative. It is important to become aware of what is going on in the world of literature, music, movies, and television. Biographies and good novels are resources as well. Preachers should stretch their mental capacities when it comes to preaching as they would be amazed at how this would help them in preparation and delivery. Preachers should read everything worthwhile that they can get their hands on.

Preachers should observe and model other good preachers. This may include reading a book on some aspect of preaching, so as to glean helpful insights as well as to stay abreast of any unhealthy trends in the field. It could also include talking with other preachers or asking them to critique sermons. Preachers should constantly study and

¹⁹ Jay E. Adams, *Preaching with Purpose* (Grand Rapids, MI: Zondervan, 1982).

reflect on their own preaching, which includes looking for new ways to go about the task of preaching. Preachers can glean methods of sermon preparation and delivery by observing or reading about other preachers.

Preachers learn how to preach from others but should also rely on the Holy Spirit. They are not born with this skill set, however, it is developed through exposure, experience and education. Preachers learn to preach through observation, participation and imitation. Imitating here does not mean just copying the style of others it means observing and mastering the dynamics of preaching especially black preaching. Sometimes things are not taught but caught; however, one should be able to benefit from others without losing his or her own unique voice. Ultimately, the anointing to preach comes from the Holy Spirit. This type of power cannot be obtained or duplicated in the context of formal theological training.

This is not a new idea but preachers must live what they preach. Ministers must never confront people with biblical truths that they have refused to face in their own life. The Bible admonishes all Christians to be doers of the word, and not hearers only, deceiving themselves according to James 1:22. Studying the word of God in order to preach it to others is a deeply searching matter. The preachers' life will be rebuked, challenged, and expanded weekly. Ministers must allow their souls to be exposed to the teachings of the word of God. Preaching requires the word of God and a holy lifestyle.

There is not a lot of work published on pulpit etiquette; however, it is an important topic. This is especially important for visiting preachers.

Once a preacher is on the pulpit, it is customary to give acknowledgements and establish protocol. A preacher should not approach the pulpit unless authorized to do so. When authorized to do so, in a confident manner, a preacher should approach the pulpit. He or she should be in control and remember the Holy Spirit is intelligent. Before speaking, the preacher should pause to capture the attention of the audience, look at the people as much as possible, control his or her tone, and take deep breathes. The audience decides that there are those who they can listen to, who they must listen to and those they cannot listen to. Preachers should dress appropriately. Movement and gestures are necessary as they make preachers appear alive. At some point, the preacher will need to move, but not too much as pacing could make one appear uneasy. Preachers should be motivated by their content. Gestures are great during the introduction of a new point or a major point. Gestures are for expression not merely to be seen by the audience.

Preachers, especially associate ministers must tailor sermons to the allotted time for preaching. It is possible to do expository preaching with limited time. Preachers should not do anything other than what they were asked to do in order to save time. They should not open up the doors of the church, attempt to pray, prophesy or lay hands on the congregation without permission by the hosting church. If asked to give remarks, the remarks should be brief and appropriate. No individual should approach the pulpit to pray for a preacher especially at another church without prior approval. When preaching out, it is a good idea to inform the Senior Pastor and ask for announcement of the engagement in order to gain support from other ministers and the local congregation.

When preaching out, associate minister should stay away for pastoral topics. If one is not certain if there is a theme, it would not hurt to ask the church administrator or pastor designee. Preachers should consider demographics, neighborhood, and church culture, type of worship service, when developing a sermon and before preaching at the host church.

God gives to those He calls the necessary gifts to preach, and He expects individuals to use them which is why practicing the spiritual disciplines such as prayer and studying are critical for all ministers. Regardless of past intellectual training, one should spend all the days of their ministry studying and preparing to preach. Every day should be a search for general materials for preaching.

The main function of the ordained elder or minister is to preach or teach the gospel of Jesus Christ, maintain good character and to administer the sacraments recognized in the church. In order to effectively do this, the ordained elder and/or minister must be trained in these areas.

Preaching the word of God and administering the sacraments are the basic responsibilities of an associate minister. Ministers should have knowledge of the sacraments even if all of them are not practiced in their local context.

Historically, Black preachers have led their local congregations and communities by learning and teaching the gospel of Jesus Christ. This gospel included social justice issues. Black theology is taught in seminary, but not so much in the local church. Ministers should have knowledge of the teachings of James H. Cone and other Black

Theologians. “One does not need seminary education to know that oppression in any form is a contradiction of God’s spirit.”

Training and Mentoring the Associate Minister

In ministry, a minister should possess skill and zeal. Passion is great, but not without an aptitude for learning. Many individuals have a heart to serve, but lack the knowledge to get the job done. A leader with a lot of passion who lacks the skill to perform will eventually be detrimental to the church. In the Bible, there were individuals who had the skill to do a particular job, but did not have the heart for people. There must be balance in the church. Passion and skill are both necessary for the associate minister.

The lack of seminary training is not an excuse to be ineffective. There are alternatives to seminary. Even if one cannot attend seminary, he or she should take advantage of other training opportunities. “Ministers must maintain the highest standard in their teaching by participating in teacher training workshops and seminars that allow them to sharpen their teaching skills while staying abreast of current methods, resources and technique”²⁰ The sharpening of one’s skill set should be ongoing whether inside or outside of the local church. “Jobs in the church are not only tasks to be done: workers and leaders need to see what they do in the church as a needed function and as a chance for personal growth into Christ like.”²¹

²⁰ Yolanda Y. Smith, *Reclaiming the Spirituals: New Possibilities for African American Christian Education* (Cleveland, OH: The Pilgrim Press, 2004), 145.

²¹ Jerry M. Stubblefield, *The Effective Minister of Education: A Comprehensive Handbook* (Nashville: Broadman & Holman Publishers, 1993), 167.

Seminary training is not for everyone. Seminary literally means “seed bed” a place where masters cultivate new seeking for future growth or development. Seminary in and of itself is not enough to make a person a good minister. Some believe that learning is caught by being around others in a congregational setting and then reflecting upon doing them with experienced practitioners. It is good to observe and reflect on the work of others; however, in most cases, this is not enough training. Some things must be intentionally taught in order for people to really grasp them.

Any task worth doing is worthy of training. All things cannot be learned through observation. Church is probably the one organization that will hire someone with no knowledge or experience to fulfill a certain task. Church leaders are often asked or they volunteer to serve in roles in which they have not been properly trained. This is unfair to the average layperson to be asked to fulfill a leadership role for which they have not been called, properly equipped or prepared to perform. This probably does not happen a lot in churches that provide proper training or require training and experience before allowing people to teach or train others. With the proper training and educational resources, ministers can be more effective within their local church context.

Education is more than sitting in a classroom.

Education includes such tasks as the selection and distribution of curriculum materials, the formation and actual instructions in programs where teachers are trained in pedagogy, the design of suitable educational environments for particular programs, the screening, choice and purchase of library and audio-visual equipment, hardware and software, and the supervision and observation of faculty in actual teaching situations, with the meetings, conferences and evaluative reflection involved in such activities.²²

²² Stubblefield, *The Effective Minister of Education*, 165.

There is no one-way to equip a leader. It will take the cumulative effect of all of the aforementioned resources to adequately train the Twenty-First Century church leader.

“As persons train and are equipped as church leaders, they grow in Christian maturity.”²³

A well-equipped leader can translate into a healthy, growing community of faith. The more time and energy invested into this faction, the church can significantly reduce the ministry burnout experienced by the pastor.

Almost all program organizations in churches of our time use some curriculum materials.²⁴ Staff ministers are expected to manifest a call of God to minister. They are given to equip the members in ministering.²⁵ Books and other materials are important curriculum items. Books such as those with Convention Press, Broadman Press, or the Sunday School Board imprint are another important part of the curriculum materials category. Major uses of these are the teacher and leader training in a church and the general Christian growth of church members. The Church Study Course system for leader and member development has more than five hundred courses, most of which use one or more books. (See the note in chapter 6 about the Church Study Course.)²⁶

²³ Ibid., 167.

²⁴ Ibid., 142.

²⁵ Ibid., 138.

²⁶ Ibid., 142–143.

Training and mentoring individuals to serve in ministry began in the Bible days even before Christ. In the Old Testament there was the “school of prophets” led by Samuel. First Samuel 19:18-20, Elijah mentored Elisha. Second Kings chapter two, Moses trained Joshua. Paul trained Timothy, Barnabas, Silas and John Mark. Jesus Christ, during his ministry, called and trained his disciples to fulfill his mission. Jesus’ disciples sat at his feet for three years. Mere election or appointment to a position was not enough even in scripture.

Training is important for the associate minister. The associate minister is responsible for many tasks and should be capable of filling in for the pastor in his or her absence. The average associate minister could not immediately step into the role of a pastor unless he or she has been trained. In addition, the associate minister is required to equip Believers to do the work of the ministry, which requires training others to become disciples and servants of God in order to build up the ministry. In order to be done effectively, the associate minister has to be trained and mentored by someone.

In many cases associate ministers follow the lead of their pastors. After an individual accepts a leadership call from God, that person should have the opportunity to sit and walk with an experienced pastor or leader. Too many pastors have resigned to mentoring or training others. Too many churches are allowing ministers to become ordained clergy with no formal training or education. Ministers have a responsibility for seeking training as well as receiving training from their leaders. This training may not come through seminary and should be offered in the local church.

Pastors must acknowledge that they cannot do all the work in the ministry. They must equip their elders and ministers to do some of the work. The role of the minister depends heavily on the vision for a particular church. Despite the function or role of the minister, there are basic biblical, historical and theological principles all ministers should know. Ministers should know why they do what they do. “The role of religious leaders and ministers is to help people make their theology and their theological conclusions more conscious.”²⁷ Once ministers are equipped, they must educate others. All people who make a confession of faith in Jesus Christ are both theologians and educators.²⁸

Before a sermon, a license, an examination or an ordination, there should be training and mentoring. Pastors are mentors whether they intend to be or not. In Second Kings 2:2-11 we see this example with Elijah and Elisha. While pastors should mentor other ministers, Jesus is the ultimate teacher and example for every associate minister. Mark 6:34-46 provides an example of Jesus’ teaching/leadership with the disciples. Ministers do not have to learn alone. There are benefits to learning with colleagues in ministry. Peer learning in ministry allows for closer relationships among clergy. In addition, it allows ministers to learn different personalities and work styles. Lastly, the local congregation is afforded the opportunity to observe leadership growing and learning together. Peer learning promotes unity.

Leaders of church organizations, with the help of church staff personnel, should provide basic, pre-service training for potential leaders. There are materials available to

²⁷ Stubblefield, *The Effective Minister of Education*, 184.

²⁸ Ibid., 188.

help in this regard. Plan and schedule the training. Recruit potential workers individually for this special basic training. At the end of the training, the trainee might be ready for recruitment for a specific place of service. Churches need to have such training in progress throughout the year if they expect to meet the needs for qualified, trained workers.²⁹

A church cannot afford *not* to take the time to do it right. More time is lost by poor, disorderly procedures than by using good ones. By following good procedures church leaders can take into account the gifts of the individual, the overall needs of the church organizations, and the priorities within the church's ministries.³⁰

Ordination

"The process by which a minister becomes a reverend is called ordination."³¹ Depending on the denomination, most ministers receive a license to preach after preaching an initial sermon followed by an ordination ceremony in which they are providing with a different type of license and the title of reverend that allows them to fulfill additional duties such as communion, weddings and in some cases funerals. This license may only be valid in a particular state or county so it is important to research the varying laws around ordination if one plans to practice outside of his or her local area. This is also an opportunity for ministers to be confirmed by their local congregation. The local congregation or the church affirms the ministers' walk in ministry as well as the

²⁹ C. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville: B and H Publishing Group, 1985), 132.

³⁰ Ibid., 133.

³¹ Edward T. Hiscox, *The Star Book for Minister* (Valley Forge: Judson, 1994), 5.

capability to handle the responsibilities of an ordained minister. This process should not be taken lightly and ministers should not be ordained too quickly.

“In many or most denominations the candidate for ordination is expected to meet educational requirements that include four years of college and three years of seminary study with the completion of appropriate academic degrees, and to have definite plans for a career of parish, missionary, or specialized ministry.”³² Some denominations require ministers to attend training in the local church in lieu of seminary training. In addition, some denominations require ministry candidates to be members of some state, regional or denominational body or organization. Some even have senior church council or associations that must approve a candidate’s recommendation for ordination. Under no circumstances, should a minister should be allowed to practice without any formal training or evaluation.

Another important aspect of ordination is the “laying of hands” by other church officials. This is done differently depending on the denomination and the church. The “laying of hands” involves “other ordained ministers to place their hands symbolically on the head or shoulders of the person being ordained.”³³

Ordination services will vary depending on the church denomination. “There are four ingredients that are common to most Baptist church ordinations: an ordination sermon, preached by an experienced pastor or seminary professor, a charge to the candidate outline briefly what is expected of a pastor or minister; a charge to the church,

³² Ibid., 6.

³³ Ibid., 8.

informing the congregation as to how they may effectively support the new ordinand's ministry, and an ordination prayer."³⁴ Ordination is an ethical examination that occurs over time and not overnight. It should only occur when a person's gifting or calling has been seen and demonstrated in the life of the church.

Historically, there have been several definitions and theories around ordination. Ordained clergy must be practical as well as theological in their approach to ministry. To some, ordination is just a celebration or a promotion. Pastors must reframe their theology of ordination. Ordained ministers must take ordination seriously. Historically, ministers have been ordained or appointed to serve their respective local church congregations. Normally, a person makes the pastor aware of his/her call to the ministry and is allowed to serve soon after the call. In some churches, catechism and/or seminary are required before a minister is ordained. In other churches, ministers are required to attend a "Ministers in Training" program. Sometimes these programs are informal and lack curriculums and instruction. Therefore, many ministers are forced to learn on the job or merely by observation. Some ministers are not aware of their role in the church even after they have been called and ordained to ministry.

Evaluation

Once a person is ordained, they must feed their craft. Training and serving does not end after a person is ordained. In fact, once ordained to ministry, a person should become busier in the things of God. Reflection and evaluation is important in the church just as it is in any other business. Reflection does not always equal negative criticism. In

³⁴ Ibid.

fact, it may affirm positive things about the minister as well as correct some things.

Churches must evaluate their ministers as it relates to teaching and other responsibilities.

Finally, ministers should conduct their own self-evaluations.

Resources for Associate Ministers

There are not a lot of published books to assist ordained associate ministers with their duties and responsibilities. There are handbooks for ministers to assist them with some of the pastoral duties and administering the ordinances. The researcher assumes that most denominations have their own manuals and procedures regarding ordination and the responsibilities of associate ministers.

The Star Book for Ministers written by the Baptist minister Edward Hiscox is one resource that has been used for years as a handbook for Baptist pastors and ministers. This book has been revised to accommodate different cultural and generational changes. The second revised edition provides valuable assistance with the work of a minister and includes recommendations as it relates to entering the Christian ministry, preaching the gospel, pastoral care, and facilitating weddings or funerals ceremonies even for those ministers that are of another denomination. In addition, the book provides insight on spiritual disciplines, church administration and other ecclesiastical forms.

Essentially, associate ministers need to know if and why they were called to the gospel ministry. They need to know what they believe. Once they know what they believe, they need to make certain that they discipline themselves spiritually as they expect the same from the people they serve. In addition, ministers should possess at least the basic leadership skills. More importantly, they need to be eligible for church

leadership according to the qualifications outlined in the Bible. There are many responsibilities that are aligned with the office of the associate minister. Ministers should have a clear understanding of what their responsibilities are as it relates to serving the pastor and the local congregation. Lastly, ongoing training or education should be required for every minister as well as regular internal and external evaluation of performance.

CHAPTER THREE

THEORETICAL FOUNDATION

Biblical Foundation

Mentoring and training leaders is not a new concept in the local church; however, the selection and appointment of effective leadership is a topic of concern in many churches and organizations around the world. This issue has become more popular in the midst of many fallen church leaders. Church leaders, including pastors, have both voluntarily and involuntarily resigned from their positions. Most voluntary resignations are due to ineffective leadership practices, burn-out, major illness, aging or some other family emergency. Other leaders are forced to resign because of some type of incompetency, lack of training, immorality, or disagreement with church leaders and/or church members. The church must consider first if an individual has what it takes to be a leader in the church and whether or not church leaders are receiving proper mentoring and training to be successful. Regardless of the reason, churches must have a plan in place to identify, educate, train, mentor and support future leaders. The Bible is a good resource as it relates to practical leadership and mentorship principles. Using an Old and New Testament passage, this particular section of the project will examine particular biblical examples of effective Christian leadership and teaching practices.

According to the Old Testament scripture in Second Kings,

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.¹

The story of Elijah and Elisha provides readers with an example of leadership, even leadership succession practices. The story of Elijah and Elisha can be found in Second Kings, which is essentially a continuation of the first book of Kings. Initially, the two books were combined. The second book of Kings was written by one or more prophets. Most biblical resources indicate that the author is unknown; although, some scholars

¹ *The Holy Bible: New International Version*. electronic ed. Grand Rapids: Zondervan, 1996, c1984, S. 2 Kings 2:2-11.

believe that the book was written by the prophet Jeremiah. The setting was in Israel and the book basically covers approximately 260 years of history. During the time in which Second Kings was written, the divided nation Judah and Israel, were struggling with disobedience and idolatry. Led by both good and bad kings, both nations ultimately turned their back on God. The ultimate goal in Second Kings was to encourage the people of Israel to stop committing idolatry and turn back to the God that had been so faithful to them. However, despite many warnings from various prophets, including Elisha and Elijah, both Israel and Judah were eventually destroyed.

Elijah appeared upon the scene in the Bible as one of the Major Prophets in Israel. Depending on the language, Elijah's name has several meanings. The Hebrew translation is Eliyahu, which means Eli (my God) and Yahu (the Lord, the Hebrew God). In the Greek it translated as Elias, which means Jehovah is God or the Lord is God. Elijah was from Tishbite a place in Gilead which is why he was called Elijah of Tishbite. Elijah had no fixed residence, but moved from place to place as the Spirit of God suggested. In this particular passage, Elijah's wanderings had now brought him to Gilgal, (probably *Jiljilieh*, near Nablous), one of the most ancient sanctuaries of the land (1 Sam. 10:8; 11:15, etc.), celebrated in the history of Saul and Samuel.² As it relates to Elijah's appearance In Second Kings 1:8, he is described as a hairy man wearing a leather belt around his waist. Elijah ministered during the reign of King Ahab and his wife Jezebel.

² H. D. M. Spence-Jones, *The Pulpit Commentary 18: Kings* (London, New York: Funk & Wagnalls Company, 1909).

He lived and ministered during the Ninth Century B.C. James 5:17 indicate that Elijah was a bold, praying, faithful prophet.

In Second Kings 2:2, Elijah was about to be taken up by the Lord in a whirlwind.³ Elijah and his servant-attendant Elisha were on their way from Gilgal when this event occurred. Whether intentionally or not, Elijah mentored Elisha. At this point in the passage, Elijah tried to leave Elisha. Some scholars say he wanted to be alone during his last days on earth and some feel as though he was testing Elisha's commitment to him. Both ideas could actually be accurate. It is clear that Elisha refused to leave Elijah even though Elijah was planning to travel a far distance to Bethel. Elisha was determined to stay close to Elijah. Apparently, Elisha had learned something from traveling with Elijah and did not want to leave his side. So Elisha and Elijah went down to Bethel. Bethel was the spiritual center of the kingdom of the ten tribes.⁴ The expression, "went *down*," shows that the Gilgal of verse one was not that of the Jordan Valley, but the mountain-city between Sichem and Bethel.⁵ In Second Kings 2:3, there were others who told Elisha that his master Elijah would be taken from over him. Those other individuals were sons of prophets. The institution of the "schools of the prophets," or theological colleges where young prophets were brought up, is usually assigned to Samuel, one of whose habitual residences for a part of the year was in Bethel as recorded in First Samuel 7:16. Samuel probably had established a "school" there, which continued to this time. Even in

³ H. D. M. Spence-Jones, *The Pulpit Commentary*, 18.

⁴ Ibid.

⁵ Ibid.

those days, education was important for the prophets and teachers.⁶ Elisha boldly told the sons of prophets to be quiet. Elisha was dedicated to his teacher and mentor Elijah.

In Second Kings 2:4, Elijah again tries to leave Elisha for Jericho. Elisha gave the same response that he gave in verse one when Elijah was about to go to Bethel. “And he said, as the Lord liveth, and as thy soul liveth, I will not leave thee.”⁷ Absolute unchangeableness of resolution is best shown by absolute unchangingness of speech.⁸ Like in the previous situation, the sons of prophets tried to tell Elisha that Elijah would soon not be over him. Elisha boldly told them again to be quiet. It is clear that Elisha was looking for a mentor or leader. Elisha wanted to be like Elijah. He wanted to follow Elijah. Whether he desired to be or not, Elijah was a leader.

Leaders are not really leading if there is no one following in their footsteps. This does not mean that a follower should mimic everything their mentor does, but it is a sign that the leader is displaying qualities and characteristics that influence others. Outsiders such as the prophets in this text may not have understood this type of dedication, but the best leaders were, at some point, dedicated followers. Today, followers are not so dedicated to their leaders. In fact, they are anxious to leave for other opportunities especially when they do not feel like they are being trained or mentored.

In verse six, Elijah is ordered, not to a town, where his followers might find lodging and refreshment and companionship, but into the open country—to the Jordan.

⁶ Spence-Jones, *The Pulpit Commentary*, 19.

⁷ Ibid.

⁸ Ibid.

And then, who can say whither? Will it not be best for Elisha to leave him now, and not continue a wandering, which threatens to be endless? But the follower is staunch; nothing daunts him; and he makes the same reply as before. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.⁹

Even when Elijah went into a difficult place, Elisha refused to leave him. Sometimes followers are willing to follow when everything is going well. A true follower will stand by his or her leader even when things are rough. Dedication and commitment are often absent from leadership teams. Again, this is because relationships are not nurtured in some local churches.

Elijah had the difficult task of performing in ministry in the midst of both a disobedient king and people. His prophecies and directions inspired by God were not always popular. Elijah did what God told him to do and said what God told him to say in spite of all the sin that occurred during his time. Elijah performed many miracles and gave many prophecies during his ministry. He made several predictions that were eventually fulfilled. For example, he predicted a three-year drought. Elijah was used by God to restore a dead child to his mother. Perhaps, these were the qualities that attracted his follower Elisha. Followers are apt to follow a leader who is making a difference rather than someone who just exists in ministry.

Even though Elijah was a great prophet, he was not perfect. Elijah displayed fear at least once during his ministry toward Jezebel when she threatened his life. Even the bravest leaders are subject to fall at least once in their career. Elijah was so fearful during

⁹ Ibid.

this time; he hid from the king's wife. At times Elijah had to lead from a lonely place. His type of leadership was not necessarily popular. He paid for it with isolation and loneliness.

Elisha had some of Elijah's characteristics. Elisha was a farmer and a prophet of God. He was from the tribe of Issachar. Like Elijah, he was focused on the Northern Kingdom. His ministry lasted for over fifty years. He had a major impact on the nations of Israel, Judah, Moab and Syria. Elisha's ministry, while not exactly the same, mirrors that of his predecessor Elijah.

The passing of leadership from Elijah to Elisha occurred in the book of Second Kings. Before Elijah was taken to heaven by a whirlwind, Elisha asked that a double portion of Elijah's spirit be given to him. Elisha requested the blessing of the firstborn, a double portion. He did not ask for tangible things, instead he requested a spiritual blessing, as opposed to a material blessing. He was not asking to be twice as popular as Elijah or to perform twice as many miracles. Elisha was asking to be the successor of Elijah and to be privileged to carry on his ministry under God (cf. "double share of," Deuteronomy. 21:17).¹⁰ This request represents an appeal for the first-born son's double portion of the paternal inheritance as recorded in Deuteronomy 21:7. Elisha was essentially asking for Elijah's divinely granted prophetic power. Elijah did not grant this request immediately. In fact, some scholars say that this was a difficult request for Elijah and one that he did not know how to answer. So, Elijah gave Elisha a condition. If Elisha

¹⁰ T. L. Constable, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton: Victor Books, 1985), 540.

could see Elijah's ascension then Elisha's request would be granted. Research indicates that this was Elijah's way of consulting with God instead of responding on his own. Elisha's request was granted as he was able to see Elijah's ascension to heaven. As a result, Elisha appeared to other prophets as Elijah's son. He was like a son as he inherited a double share of his spirit. Eventually, Elisha was accepted by the sons of the prophets as they recognized him as one who was filled with the spirit.

Through the power of God, Elisha performed many miracles during his time. He purified the bad waters of a spring at Jericho. He resuscitated the only son of a woman at Shunem; a woman who had provided food and lodging for him. He multiplied a supply of food to feed a large group of the sons of the prophets. He cured a man of leprosy. The miracles performed by Elisha are similar to those performed by Elijah; however, Elisha performed even more miracles.

Elisha performed miracles, but he also had the difficult job of speaking curses over those who were disobedient to God. Through the power of God, Elisha cursed children who mocked his authority as God's prophet. He predicted defeat for the disobedient Moabites. He afflicted Gehazi with leprosy. He predicted that King Hazael would commit many cruel acts against the nation of Israel.

Elisha had to prove that he was worthy of the office of prophet to man. Even though he was endorsed by God in the book of First Kings, the community of prophets during that time wanted to see proof that Elisha was indeed a prophet walking in the spirit of Elijah. There had to be a demonstration of the spirit of God on Elisha before he was

officially accepted by the other prophets. Future miracles further demonstrated that Elisha was in fact a prophet with a divine appointment.

It was important for the people of Israel to see signs that Elisha was somehow connected to Elijah, but it was more important for the Lord to be with Elisha. The Lord showed his approval by coming through for Elisha many times during his ministry. God struck a group of Syrian soldiers blind when they tried to come against Elisha. He sent a panic and confusion among the Syrian army when they tried to besiege Samaria. He predicted that Jezebel's body would be eaten by dogs. Elisha was confirmed by Elijah, but more importantly by the Lord.

Elisha greatly influenced the people during his ministry even when he was no longer able to serve them. During this time, he accurately predicted that the Northern Kingdom would win several key battles against the Syrians. Even upon Elisha's death, a dead man was revived after touching his bones.

Elisha received blessings and favor just because of who he was in ministry. The King of Israel restored the property of the woman of Shunem who had befriended Elisha. King Jehoram King of Judah consulted with Elisha during the fight against the Moabites.

Leadership involves the ability to delegate responsibility when necessary. Elisha understood this as he delegated responsibility to other prophets. He sent one prophet to Ramoth-Gilead to anoint Jehu, a commander of Israel's army, as the new king of Israel. While it is important to delegate responsibility at times, I once heard a pastor say that pastors must regulate even when they delegate.

There are similarities and contrasts between Elijah and Elisha. Even though not discussed in this paper, there are similarities between Elijah and Moses, and between Joshua and Elisha. Elijah was often compared to Moses as it relates to the crossing of the Red Sea, which demonstrates power, and authority of both leaders. Elisha was compared to Joshua with the crossing of the Jordan as well.

Major images in these passages include: “the whirlwind” or a storm that occurred when the Lord called Elijah up to heaven. A “whirlwind” could also represent a cloud that moves in a circular motion, caused by the collision of two currents heading in opposite directions. It could also be a sign of God’s might, anger, wrath, fury and or judgment in the Bible as recorded in several scriptures including Second Kings 2:1; Job 38:1, 40:6; Isaiah 40:24, 41:16; Zechariah 9:14.¹¹ True whirlwinds and tornadoes are rare in Palestine. They usually occur near the coast where the cool breezes of the Mediterranean Sea collide with the hot wind from the desert. Lesser whirlwinds are seen as whirling dust is thrown up into the air.

Whirlwinds were used in many other scriptures. The Lord used the type of whirlwind previously mentioned to talk with Job (Job 38:1; 40:6). In several other passages, the prophets used the “storm wind” as a figure for judgment (Isaiah 5:28; Jeremiah 4:13; Hosea. 8:7; Amos 1:14; Zechariah 7:14). In another passage, God came to deliver His people riding the stormy winds (Zechariah 9:14).

¹¹ T. M. W. Halcomb, *Whirlwind the Lexham Bible Dictionary* Logos Bible Software, (Bellingham: Logos Bible Software, 2012).

There were other interesting symbols used in this passage. At the bank of the Jordan River, Elijah rolled up his cloak and, using it as a symbol of God's power, struck the water with it (cf. Exodus 14:16, 21–22). A prophet's cloak symbolized his authority under God (cf. First Kings 19:19) with which God clothed and empowered him.¹² Then there was a mantle that was used as a sign of mourning. Elisha tore his own clothes as an act of mourning (cf. Genesis 37:29, 34; 44:13; Job 7:6; Esther 4:1; Job 1:20; 2:12) over the loss of this great spiritual warrior.¹³ The same type of mantle was used also with John the Baptist. John the Baptist was often compared to Elijah because like Elisha, he received the mantle from his father, after his death. Lastly, Elisha's reference to the chariots and horsemen of Israel shows that he regarded Elijah as a powerful instrument whom God had used to wage war against the idolatry in Israel. The chariot of fire and horses were possibly symbolizing a divine army (the Lord's army), or the prophetic power equaling the strength of Calvary. The fiery horses and chariots were symbols of God's power in battle. Horses and chariots were the mightiest means of warfare in that day. God was saying in this event that His power was far greater than any military might.¹⁴

The story of Elijah and Elisha is an example of how novice ministers should cling to their Senior Pastors. It also exemplifies the problem that exists today in the local church. The current leadership, at times, is reluctant to share the vision with the

¹² T. L. Constable, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), 540.

¹³ Ibid.

¹⁴ Ibid., 540.

incumbent or next level leadership. Had Elisha not been as zealous as he was, the anointing on Elijah may never have been transferred. It is a great lesson for current tenured leaders to aid in the preservation of the church by sharing your successes and failures with a potential leader. In order for this to happen, senior pastors must be an example to the younger ministers. Not only should they be an example, but also they should teach the inexperienced minister how to become effective in ministry. The followers should not have to look for this type of nurturing outside of their local ministry although some may prefer to do that. Though not a formal process, Elisha observed Elijah during his ministry. Observation, in this biblical narrative, was a key factor in Elisha's succession of Elijah.

I imagine Elisha would have benefitted greatly from a formal leadership model. If Elijah had known the plans of God for Elisha, perhaps he would have invested more time teaching him the pros and cons to ministering to God's people. Teaching can occur in the local ministry as long as it is focused, organized and purposeful. Elijah had a goal. His goal was to go to heaven. Leadership training done at the local church level should be aligned with the vision of the senior leader or in contemporary terms, the Senior Pastor. The story of Elijah and Elisha is one example of how leaders can model ministry for younger or less experienced leaders. There are examples of this in the New Testament as well. The ultimate goal should be to lead others to Christ.

The New Testament scripture according to Mark states,

And Jesus, *when he came out*, saw much people, and *was moved with* compassion toward them, because *they* were as sheep not having a shepherd: and *he* began *to* teach them *many* things. And *when the day* was now *far* spent, his disciples came *unto* him, and said , *This is a* desert place, and now *the time is far* passed: Send them away , that *they may* go into *the country round* about, and *into the villages*, and buy themselves bread: for *they* have nothing to eat . *He* answered and said *unto* them, Give ye them *to* eat. And *they* say *unto* him, *Shall we* go and buy two hundred pennyworth *of* bread, and given them *to* eat? He saith *unto* them, *how many loaves have ye?* go and see. And *when they* knew, *they* say, Five, and two fishes. And *he* commanded them *to* make all *sit* down by companies upon *the* green grass. And *they sat* down in ranks, by hundreds, and by fifties. And *when he* had taken *the* five loaves and *the* two fishes, *he looked* upto heaven, and blessed, and brake *the* loaves, and gave *them to* his disciples *to set* before them; and *the* two fishes *divided* he *among* *them* all. And *they* did all eat, and *were* filled. And *they took* up twelve baskets full *of the* fragments, and *of the* fishes. And *they that did* eat *of the* loaves were about *five* thousand men. And straightway *he* constrained his disciples *to* get into *the* ship, and *to* go to *the other* side before unto Bethsaida, while he *sent* away *the* people. And *when he* had sent them away, *he* departed into *a* mountain *to* pray.¹⁵

As for an effective New Testament leader, most would agree that Jesus is the ultimate example of a teacher-leader. The gospel of Mark provides many examples of how Jesus led by example or influence. Mark 6:34-46 details an event in which Jesus taught his disciples how to feed a group of people. During this event, Jesus demonstrated great leadership and teaching skills. Jesus did not literally feed the people. Instead, he taught the disciples how to do it. Like Elisha, Jesus was an influential leader both during and after his ministry. Jesus taught and expected the disciples not only do as he was commanded by his Father in heaven, but to do even greater things than he did on earth.

¹⁵ *The Holy Bible: New International Version*. electronic ed. Grand Rapids: Zondervan, 1996, c1984, S. Mark 6:34-46.

The goal of great teachers and leaders then should be to disciple others to do greater exploits than themselves.

The author of the gospel according to Mark was John Mark. Some theologians do not believe that Mark was one of the twelve disciples, but he did spend time with Paul during Paul's first missionary journey. Mark was written between A.D. 55 and 65. At that time Jesus' message was spreading rapidly throughout all the nations.

The passage regarding the feeding of the five thousand occurs just before the Passover; as it is manifest, from Mark's mention of the green grass spring was just beginning. According to Luke, it was, also, the time when the apostles once more assembled around their Master, and when Herod began to take an interest in Him and in His doings.¹⁶ The apostles assembled around Jesus in order to hear his teaching. Jesus provided opportunities for the disciples to learn. Senior Pastors and other church leaders must provide opportunities for their disciples to learn how to fulfill their role as leaders.

The Gospel of Mark was written to encourage the Christians in Rome. Jesus was believed to be the Messiah by his followers; however, there were some who needed to witness his miracles to further prove his divine nature. Like Jesus, most people are not considered leaders until they prove that they have the ability to make something happen, or do something in an extraordinary way.

Many scholars believe that Mark was the first gospel written. The other gospels are very similar to Mark as they include all but thirty-one verses of Mark. The gospel of

¹⁶ J. P. Lange, Schaff & W. G. T. Shedd, *A Commentary on the Holy Scriptures: Mark* (Bellingham: Logos Bible Software, 2008), 60.

Mark records more miracles than any other gospel. Even with all the miracles recorded, Mark is still the shortest gospel even without the narrative of Jesus' birth. Mark focused more on the works of Jesus as opposed to the other gospels.

Jesus Christ demonstrated effective leadership throughout the Gospel of Mark. Mark 6:30-44 is a great example of teacher leadership. Most would probably identify or title this passage of scripture as "Jesus Feeds Five Thousand," but there is a lot more to this story. In Mark 6:30-31 the apostles had been working and teaching so much so that Jesus required them to rest. This verse alone teaches us that even though God expects us to work, he also requires us to rest. At this time, there were a lot of people "going and coming" so much so that Jesus and his disciples did not have time to rest or eat.¹⁷ In Mark 6:32, the apostles privately departed to a desert place by ship to get some rest. This "desert place" is more definitively described by Luke as "belonging to the city called Bethsaida."¹⁸ The desert was to be a place where one could have some privacy or time to focus and reflect on what occurred and what was next. There was no time for either the Lord or His disciples to eat, on account of the press of the people, so it was here that they got into a boat and tried to reach a quiet place. Luke 9:10 implies that they were going to the northeastern side of the Sea of Galilee.¹⁹ As leaders when we rest, we should still be prayerful to stay in tune with Christ. In verse 33, a multitude of people noticed the

¹⁷ R. Jamieson, A. R. Fausset and D. Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Matthew 6:31.

¹⁸ R. Jamieson, A. R. Fausset and D. Brown, *Commentary Critical and Explanatory on the Whole Bible*, (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Matthew 6:32.

¹⁹ R. L. Cooper, *Holman New Testament* (Nashville: Broadman and Holman Publishers, 2000), 105.

apostles and decided to follow them. These people were following Christ and his disciples because of what they had witnessed previously. The large crowds suggest that Jesus and his disciples were probably in Capernaum.²⁰ This is important to note as the apostles were departing by boat, but the people tried to follow them by foot. Perhaps, it should be rendered “by land”—running round by the head of the lake, and taking one of the fords of the river, so as to meet Jesus, who was crossing with the twelve by ship.²¹ The people actually recognized the apostles as they knew them from by their works. Even more amazing is that this multitude of people arrived to the destination by foot before Jesus and the apostles arrived by boat. These people had to be anxious and determined to follow Jesus and his disciples. In verse 34, Jesus looked out and saw a crowd of lost people in need of a shepherd, or a leader. Jesus used the analogy of sheep without a shepherd. St. Chrysostom observes that the scribes were not so much pastors as wolves, because, by teaching errors both by word and by example, they perverted the minds of the simple.²² Sheep do not know where to turn for food and guidance without a shepherd. Jesus knew this and taught the people so they would not stray away like sheep.

Jesus was concerned and probably humbled that this crowd was so determined to reach him. He was probably even more concerned about the lack of leadership. The people had plenty of official leaders, but these rabbis were for spiritual matters blind

²⁰ Ibid., 104.

²¹ R. Jamieson, A. R. Fausset and D. Brown, *Commentary Critical and Explanatory on the Whole Bible*, (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Mark 6:33.

²² H. D. M. Spence-Jones, *The Commentary* (London, New York: Funk & Wagnalls Company, 1909), 247.

leaders of the blind. Jesus had come over for rest, but his heart was touched by the pathos of this situation. So “he began to teach them many things.”²³

The people had leaders, but they were not effective teachers who were able to properly teach them. Herod and the other religious leaders during this time could have viewed their followers like Jesus did and granted them good guidance, but they were lost themselves.²⁴ Because of Jesus’ compassion, he began teaching the crowds. Teaching or leading people should not be viewed by shepherds as a burden in a negative sense, or an inconvenience. The Church of God has indeed many shepherds; but since many of them are shamefully given to negligence, and many are busy with vain labor, it is reasonable to lament that the poor sheep have, after all, but few true shepherds.²⁵ Jesus cared about people. He did not ignore the needs of the people. Jesus, knowing that the people would continue to be lost without guidance, began to teach them many things. Jesus was a good shepherd.

In chapter six, verse 35, the disciples knowing that the people were in a desert or barren place, felt like they were running out of time to assist the people. Evening in this verse was not necessarily the time we consider evening today. We can interpret that it was late in the day or later in the day. In verse thirty-six, instead of embracing the people, the disciples wanted to send them away into the country and villages to buy themselves something to eat. Jesus said in (Matthew 14:10) that the people did not need to depart. John tells us (John 6:5, 6) that Jesus said to Philip, Whence shall we buy bread that these may eat? (And this He said to prove him: for He Himself knew what He would do). The subject may have been introduced by some remark of the disciples; but the precise order and form

²³ A. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1933).

²⁴ Cooper, *Holman New Testament Commentary*, 105.

²⁵ J. P. Lange, P. Schaff, and W. G. T. Shedd, *A Commentary on the Holy Scriptures: Mark* (Bellingham: Logos Bible Software, 2008), 61.

of what was said by each can hardly be gathered with precision, nor is it of any importance. In verse 37, Jesus told the disciples to give the people food to eat. The disciples responded saying that it would take lots of money to feed this enormous crowd of people. In fact, Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little (John 6:7). Sometimes when we are challenged to deal with a difficult situation, we began rely on our own resources instead of having faith that God will provide all of our needs. Furthermore, we forget about past miracles we witnessed when we are faced with a new challenge. God does not lead us to see a need, unless it be in his mind to use us to meet that need, be it by prayer or otherwise.²⁶

We must remember that there is nothing that we are faced with as leaders that Jesus cannot handle. Leaders sometime forget about the spiritual disciplines necessary for effective ministry. Prayer is necessary for all leaders. We may have to ponder and pray about some things, but we must also have faith that God will order our steps as leaders. Often times, leaders try to lead on their own instead of trusting God for direction. Self-reliance is a snare for spiritual leaders. It takes the Spirit of the living God to lead the people of God.

Verse 41 is a key verse as this is where Jesus provided an example of true leadership. In this verse Jesus did not feed the disciples, but he gave the food to his disciples to set before the people. Verse 42 highlights the miracle Jesus performed in this passage. Not only did the people eat, but also there was enough for them to become full. Verse 43 indicates that the crowd was full and they even had twelve baskets of leftovers. Some interpreters have noted that the twelve baskets of leftover bread correspond to the twelve tribes of Israel. The gospel of Mark supported Jesus' claims through his teachings, signs and miracles. Jesus Christ was the Son of man and the Son of God, the Savior, the

²⁶ Cooper, *Holman New Testament Commentary*, 105.

Messiah and was also known as the Christ. He was a master teacher who taught with knowledge and authority. In the book of Mark, he became a human being and was respected by many. He was followed by twelve disciples and many other individuals, was a good shepherd and an eternal leader. Even after his death, millions of people continued to believe on him through their obedience to his teachings. Like Elijah and Elisha, Jesus performed many miracles such as turned water into wine, healed many, fed five thousand people with two fish and five loaves of bread, walked on water and raised Lazarus from the dead.

Jesus could not be an effective teacher without love for his disciples and people in general. It is nearly impossible to be an effective leader of people and not like the people you lead. Jesus interacted and visited many people in the book of John, such as the woman at the well. He was also visited and sought after by many, including Nicodemus and the Samaritans. He was anointed by a woman with expensive perfume. He was visible in his local context. Jesus did not conduct his ministry in some elaborately constructed building worth millions of dollars. Instead, he was found in and amongst the sick and afflicted, the poor, lowly and downtrodden. He was a leader's leader.

Jesus was demonstrative. He set the example of what he expected from his disciples. He did not command them to do anything outside of what he did. Jesus preached and taught the disciples and the people who followed him in the book of John. He preached in Galilee. He taught openly at the Temple. He taught people how to pray. He prayed for himself.

Jesus selected twelve disciples to follow and succeed him. He trained the disciples as well. He did not expect them to lead without training. The disciples learned on the job. When it was time to transition, he explained why the transition was necessary. He taught the disciples. He provided examples for them to lead by before his departure. Although he taught all throughout his time on earth, there was a failure on the behalf of some to retain the information. Jesus, though somewhat dismayed, reminded them of his teachings to ensure they were ready to carry on his ministry after his departure.

People will not always believe in a person's call to leadership. There were some including religious leaders who did not believe in Jesus or his ability to lead. The Jews did not believe that he was sent from God. Some of the religious leaders attempted to arrest Jesus. Some plotted to kill him. He stood trial before Pilate. He was crucified. There were some, including Jesus' mentees, that deserted him. Jesus was even ridiculed by his own family. He died on the cross. He rose from the dead. He appeared before Mary Magdalene, his disciples and others after his death. He provided instructions for Christians to follow until his return.

In spite of all he endured, Jesus was a loving, humble and forgiving person. He forgave an adulterous woman. He loved people so much that he provided warnings before judgment. He warned his people about the hatred in the world. He was a comforter to Mary and Martha. He washed the feet of his disciples. He even left his Holy Spirit to lead and guide the people after his departure.

Leaders are not exempt from serving. In fact, they are the greatest servants. Serving is leading. Jesus Christ himself was a servant. The washing of the disciples' feet

was an example of humility and servant hood by Jesus Christ. At that time, only a slave would perform this type of service. His service is evident throughout the Gospels. He was attentive to the needs of the people; often times providing healing, comfort, prayer or whatever the situation called for.

Although most of what is mentioned in Mark 6:30-44 is favorable, there are critics who question the power of Jesus as it relates to the provision he made for the crowds of people. In fact, some interpreters believe the people did not know where the food was coming from. This seems in disagreement with John 6, where the people, after the miracle, were ready to seize Jesus and make him king. The disciples participated in Christ's work by handing out the food. They had recognized the need and were used by Jesus in meeting the need. God uses people who put themselves at his disposal.²⁷

Jesus was a servant-leader and teacher. He left a great model for leaders as it relates to leadership practices and leadership succession. Elijah and Elisha provide leaders with an example of mentorship and dedication. Both Jesus and Elijah led by example. Jesus was more purposeful in terms of developing his disciples. While Elijah did not necessarily want Elisha to follow him, he influenced Elisha so much that he wanted a double portion of Elijah's anointing. These leaders performed in the face of adversity. They performed even though there were people around who did not believe in them. These are just a few of the many examples of leadership development and succession in the biblical world.

Jesus Christ was a great leader and teacher in the biblical context, and his teachings continue to reap benefits in society today. Any church, regardless of race or denomination, should model their teaching and leadership practices after Jesus Christ.

²⁷ Cooper, *Holman New Testament Commentary*, 106.

Regardless of His mission, Jesus was led by His father, and ultimately the Holy Spirit, when he taught his disciples how to do ministry in a practical way. Not only were the disciples of Jesus Christ prepared and taught how to do ministry, they were actually encouraged to grow in their faith while ministering to others. The disciples were not kept in bondage in any way by Christ. They were educated and free to share the gospel. Effective leaders equip potential leaders properly. They are secure with who they are and what their assignment is. Failure to prepare and teach ministers how to be successful in ministry could be viewed as a form of oppression. Unfortunately, this type of oppression still exists in the Twenty-First Century Black church.

Historical Foundation

There are many definitions, ideas and beliefs around the ordination of Christian clergy especially as it relates to women. Since this project focuses on the ordination and role of ministers in a Baptist church, the research for this section of the paper will focus on historical definitions and various practices as it relates to ordination in that same denomination. In addition, it will examine some of the beliefs regarding the ordination of female clergy. Lastly, it will further consider the history of catechism which is a historical educational practice for ministers that may still be relevant for today's Twenty-First Century church.

There are several definitions for what is known as ordination. It has been defined as “the process by which one becomes a minister.”²⁸ An individual is ordained when they are called, commissioned and set apart by God for a specific purpose or function in their local ministry. There must be a divine spiritual gift inside a person before an ordination occurs. This gift can come by and through prophecy from God to a person, and ultimately there must be laying on of the hands. Ordination is also associated with the one’s ability to preach a sermon. The sermon is part of the process; however, there is more. Depending on the denomination, most ministers, after receiving a call to preach, participate in an initial sermon process followed by an ordination ceremony in which they are provided with a different type of license that allows them to fulfill additional duties as ministers such as weddings and funerals. This license may only be valid in a particular state or county so it is important to research the varying laws around ordination if one plans to practice outside of his or her local area. Ordination is also considered an opportunity for ministers to be confirmed by their local congregation. The local congregation or the church affirms the minister’s walk in ministry as well as the capability to handle the responsibilities of an ordained minister. The ordination process should not be taken lightly and ministers should not be ordained too quickly.

The definition of ordination varies depending on the denomination of the church. The American Baptist Churches USA, which is not full representation of all Baptist denominations, teach that all believers who are inspired by the Holy Spirit are “both

²⁸ Edward T. Hiscox, *The Star Book for Ministers*, 5.

competent and responsible for approaching God on behalf of themselves and others.”²⁹

This is true as Jesus Christ came so that Christians can access God through him and the Holy Spirit. This does not mean that all Christians are qualified, responsible and competent to practice as a formal minister or pastor. This work requires much more than belief in Christ. With that said, ordination should bring the clergy and the local church members together instead of apart. “Ironically, the practice of Protestant ordination since the Sixteenth Century was meant to recover the unity of the church by healing the rift between clergy and laity.”³⁰ Ordination should not cause animosity or confusion in the church. “Universality, antiquity and consent,” proposed by Augustine and Vincent of Lerins, had broken down in the Western church due to schisms and clergy abuses.”³¹

The Presbyterian Church believes in what is known as the priesthood of all believers. In this doctrine, essentially, all believers are engaged in ministry. Historically, there has been a notion that ordained ministers are not necessary to the body of Christ as all Christians have the Holy Spirit and can carry out the work of ministry. There has been some middle ground as it relates to this theory. The priesthood of all believers was not developed to get rid of leadership within the church. “The priesthood of all by no means excludes the calling of some to particular office and to leadership since this is the way that those who are so called might make their particular contribution to the well-being of

²⁹ Steven Sprinkle, *Ordination* (St. Louis: Chalis Press, 2004), 14.

³⁰ Ibid., 18-19.

³¹ Ibid., 19.

all in the shared priesthood of all believers.”³² Again the priesthood of all believers’ theory believes in all Christians, but also agree that some are called out for specific duties.

The United Church of Christ suggests that every individual who is part of the church is called to participate in ministry; however, some individuals are called to certain types of ministry and must have proper authorization to carry out their responsibilities. This definition is not foreign to Christians as the Bible clearly indicates that there are many members in the body of Christ with a variety of gifts and functions.³³ Similar to the United Church of Christ, The Christian Church or the Disciples of Christ believes that by baptism all Christians are servants, but there are some representatives who are called by God and are authorized by the church to fulfill certain responsibilities. Furthermore, they hold that, “while all Christians share in the corporate ministry, the term “minister” particularly describes a person to whom the church entrusts representative responsibility.”³⁴

Clergy have always been important to the body of Christ; however, without the members of the church, there could not be an ordination of clergy. “Ordination is a rite of the church, rooted in the ministry of the whole people of God.”³⁵ The Baptism, Eucharist and Ministry (BEM) further clarified this definition along with definitions of other terms

³² Ibid., 164.

³³ Stephen Sprinkle, *Ordination: Celebrating the Gift of Ministry*, 14.

³⁴ Ibid.

³⁵ Ibid., 12.

such as charisma, ministry, and ordained ministry. The following definitions were provided by BEM:

Charisma denotes gifts given to any member of the community of faith for the upbuilding of the church and the fulfillment of its calling. Ministry is the service to which the whole people of God are called, whether as individuals, as a local community, or as the universal church. Ordained ministry is about those persons who have received a charisma and whom the Church appoints for service by ordination through the invocation of the Holy Spirit and the laying on of hands. Ordination is an action by God and the community by which the ordained are strengthened by the Spirit for their task and are upheld by the acknowledgment and prayers of the congregation.³⁶

The community and the local church should be involved in the ordination process. James F. Puglisi is one who has studied the process of ordination. His definition is:

Ordination is a complex process that links ministry, concrete Church, confession of faith, and communion of the faithful. This process is at once communal, liturgical and juridical, and in all its aspects, sacramental. Christian ordination cannot be reduced to a simple rite of Installation or of entrance into a charge, but it is an ecclesial process...in which a Christian received a charisma for the building up of the Church which put him in a new relationship-personal and lasting-with his brethren.³⁷

This further suggests that the ordination process is just as much about the church as it is the Minister.

Ordination became necessary when Jesus Christ established the church many years ago. Ordination is not for the associate minister, but it is for the body of Christ. "The Disciples of Christ, UCCs, Presbyterians, and Baptists all root their understanding and practice of ordination in the mutual ministry of the whole church."³⁸ The Church or the ekklesia was established to fulfill the mission of Christ, which is to save the lost. The

³⁸ Ibid., 13.

Holy Spirit drew upon each individual to do the work of Christ's ministry. A Sixteenth-Century reformer Martin Luther wrote, therefore, we are all priests, as many of us are Christian."³⁹ Essentially, that means that all Christians are called to discipleship. All disciples are members of the body of Christ, but can have varying gifts for the purpose of edifying the body of Christ.

Another important aspect of ordination is the "laying of hands" by other church officials. This aspect of ordination is done differently depending on the denomination and the church. This is not a laying on the hands of ministers to pray a traditional prayer over them. This involves "other ordained ministers placing their hands symbolically on the head or shoulders of the person being ordained."⁴⁰ The laying on the hands of clergy to impart in them the ability to lay hands on others; it gives them the authorization to carry out the duties of the office and prayer for the gift of the Holy Spirit to assist them in carrying out their duties as clergy. Those duties include the authority to administer the sacraments and teaching. God in Christ calls individuals to the ordained ministry and the church accepts their call and authorizes them to function in this capacity.

Ordination is both an external and an internal call to do ministry. The inward call involves a direct call by God. Jesus Christ is the ultimate giver of the gift and call to do ministry. The Church of England and the Episcopal Church have always held that an inward call was necessary, but it was also supplemented by the outward call.

³⁹ Ibid.

⁴⁰ Edward T. Hiscox, *The Star Book for Ministers*, 8.

The outward call is the process in which a local church or denomination selects, recommends or presents clergy to the ministry. It is a sign of visible unity and continuity of the church.⁴¹ Ordination allows the local church to affirm the call on an individual's life. This is considered by many to be a rite of the Church.

There is a collective call to ministry and an individual call to ministry. The collective call to ministry involves the church or a chosen people who have been called out of the world to witness the Gospel of Jesus Christ to all God's people in the world. All Christians are called to ministry and to minister.

H. Richard Niebuhr speaks to ordination as a gift given to the entire membership of the church. He believes that members must be accepted or invited by their local church.⁴² In his work, Niebuhr speaks to three incremental "calls," the secret call, the providential call and the ecclesiastical call. The secret call deals with the spiritual call that invokes someone to pursue ministry. The providential call involves a person's talents and gifts along with "the divine guidance of his life by all its circumstances." The ecclesiastical call is the invitation or affirmation of the Church.⁴³

Women and Ordination

Historically, there has been a debate as to whether ordination is a religious rite, a civil right or a process especially as it relates to women. This controversial topic exists in

⁴¹ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology* (New York: Morehouse Publishing, 2002), 305.

⁴² H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Row, 1956), 65.

⁴³ *Ibid.*, 64.

many denominations including the Roman Catholic, Seven Day Adventists and in some Baptist organizations as well. There was and still are some Christian leaders, if not many, who are not opposed to female ordination. The importance of women in ministry has been evident since the beginning of time. Women have always worked hard in the church. Either by default or divine will, women have typically served in a leadership capacity in the church. Even though they have always been willing to serve, with the re-emergence of men in church in the Twenty-First Century, women rarely get the same opportunities in ministry. From the beginning, in Genesis 1: 27-28, God created both male and female in his own image. Neither male nor female are subservient to the other. He blessed both male and female. He told male and female to be fruitful and multiply. He gave dominion over every living thing on the earth. Both male and female were created to work for God in ministry.

Ordination could be considered a civil right if a person is denied ordination based on his/her gender. Ordination is a religious rite in the Christian community. "It is not merely a question of civil law; it is a question of sound theological, exegetical and historical reflection."⁴⁴ Some theologians believe that ordination could never be a civil right because government officials do not ordain individuals. Ordinations are done in the church and so it should be a religious issue as opposed to a civil rights issue. In Galatians 3:27, there was a laying on of hands; however, many early Baptists in both England and America practiced the laying on of hands for all baptized Christians as a ceremony quite

⁴⁴ Thomas C. Oden. *Women in the Pastoral Office: Readings in Christian Ethics* (Michigan: Baker, 1996), 320.

distinct from ordination to the gospel ministry.⁴⁵ Ordination is considered to be a sacrament in the Christian church as is Baptism and Communion. It seems strange that women can partake in and administer all sacraments except ordination in some denominations. Ordination should not be based on a person's gender, but on the divine call to ministry, and his or her qualifications in a particular ministry area. Just like discrimination is illegal in other professions, it should also be illegal in the church.

There are many events that may have influenced the influx of female leaders in the Baptist Church: The historical Women's Liberation Movement of the 60s and 70s; the adoption of the Civil Rights Act of 1964; the 1971 Supreme Court ruling; the first ordination of a woman Addie Davis in the Baptist Church; the Equal Rights Amendment in the early 1970s; the development of the American Baptist Women in Ministry in 1974; the Bicentennial Celebration of 1976; human rights initiatives; and the publication of books on women's right and the decisions of Baptist organization all played a role in the increase in women leadership positions.

Progress has been made for those who are for female ordination or female leadership in the church. In some denominations, there is a lot of debate around the ordination women. Most people against female ordination use scripture to make their claims. This occurs because of a lack of knowledge, study or literal interpretation of the Bible. It is important to note that the Bible was inspired by God, but not written by God. Most denominations are moving toward a compromise or contemporary position in that they continue to ordain women, but not to the office of Pastor or Bishop. However, there

⁴⁵ T. George, *Galatians* (Nashville, TN: Broadman and Holman Publishers, 1994), 281.

are also denominations that support full ordination for women. Still, we have come a long way since the days of John Wesley, in which women were allowed to exhort instead of preach.

There are debates about who should be ordained, but there are also thoughts and debates regarding the actual ordination service. Ordination services will vary depending on the church denomination. “There are four ingredients that are common to most Baptist church ordinations: “an ordination sermon (preached by an experienced pastor or seminary professor), a charge to the candidate that outlines briefly what is expected of a pastor or minister; a charge to the church, informing the congregation as to how they may effectively support the new ordinand’s ministry, and an ordination prayer.”⁴⁶ This format is typical in most Baptist Churches.

Clergy and Education

The Church should require associate ministers to have some theological education before allowing them to participate in an ordination process. “In many or most denominations, the candidate for ordination is expected to meet educational requirements that include four years of college and three years of seminary study with the completion of appropriate academic degrees, and to have definite plans for a career of parish, missionary, or specialized ministry.”⁴⁷ Some denominations require ministers to attend training in the local church in lieu of seminary training. In addition, some denominations require ministry candidates to be members of some state, regional or denominational

⁴⁶ Edward T. Hiscox, *The Star Book for Ministers*, 8.

⁴⁷ *Ibid.*, 6.

body or organization. Some even have senior church council or associations that must approve a candidate's recommendation for ordination. Under no circumstances, should a minister should be allowed to practice without any formal training or evaluation. Sadly, this is the case in some churches.

Although not developed by the Black Church, historically there has been a formal process for educating ordained ministers known as the Catechism. "Catechism comes from the Greek word catechein, which means, "to teach," and in the early church, those to whom the faith was being taught were called catechumens."⁴⁸ A catechism is a summary or an exposition of doctrine. The Catechism of the Catholic Church is a summary of Catholic teaching. Catechisms are essentially doctrinal manuals that have been used in both religious and secular organizations. The process by which the Good News of Jesus is handed on is called catechesis.⁴⁹

Catechisms are not new, but can still be useful in today's church. The first official Catholic catechism, Roman Catechism, was commissioned by the Council of Trent in 1566. After 1885, the catechism of the Third Plenary of Baltimore became the standard simplified English version of the text for religious education in the United States. "The Catechism is divided into four main parts: The Profession of Faith, Belief; The Celebration of the Christian Mystery, Worship; Life in Christ, Christian life; and Christian Prayer."⁵⁰ A Catechism process can provide instructions as it makes doctrine

⁴⁸ Oscar Lukefahr, *The Catechism Handbook* (Liguori: Liguori, 1996), 3.

⁴⁹ *Ibid.*, 5.

⁵⁰ Oscar Lukefahr, *The Catechism Handbook*, 5.

accessible to the learner. It can be used as reference for those who are interested in deepening their knowledge of doctrinal principles.

Christian Education is an important aspect of the Christian Church. Regardless of the denomination, Christians should be educated. Too many preachers are getting ordained without knowledge and understanding of Christian principles. Dean Dennis Campbell of Duke Divinity School writes, “A good case has not been made for the ordained ministry in our time.”⁵¹ In order to effectively serve as leaders, ministers must be educated and trained. Many have zeal, but no formal skill and knowledge enhancement outlet. If no formal training is provided in the local church context, opportunities should be sought at other local churches, universities and seminaries.

While there are many definitions of ordination, most denominations seem to agree that it is an important process that must occur before an individual is free to practice a certain level of ministry. There must be a process that may take several years. There must be an ethical examination that occurs over a specified period of time. This should only occur when a person’s gifting or calling has been ordained by God and demonstrated in the life of the church. The ordination service is more than an attempt to recognize clergy for good works. Ordination is not limited to a particular age or sex.

⁵¹ Sprinkle, *Ordination: Celebrating the Gift of Ministry*, 2.

Theological Foundation

Ordination and Theology

The overall concept of ordination is theological. “Ordination is a great theological experiment in which the community of faith tries to hold strong convictions in creative tension with one another.”⁵² Ordination and theology should not be separate notions. All ordained ministers should be practical theologians. “Christian ordination is both an invitation and a mandate to practice theology.”⁵³ Ordained clergy must know why they believe what they believe about God. Perhaps if more ordained clergy took more of a theological interest in learning theology, it would be more difficult to abandon what should be a life-long commitment. Ordained clergy should be educated in certain theological or doctrinal principles that confirm their call to the ministry and define their specific role in ministry. This cannot wait until after ordination, as before a minister is ordained, he or she will most likely practice some form of theology. This particular section of this research will focus on doctrinal Christian beliefs related to the call to ministry, ordination, and the common sacraments taught and preached by ordained clergy in the Christian church. Lastly, ordained clergy should at least be aware of any theology that is closely related to their denomination or culture. The context of this project is in a Black church so in some instances it may be appropriate to also look at the basic principles of Black theology especially as it relates to ordination and the education of clergy.

⁵² Sprinkle, *Ordination: Celebrating the Gift of Ministry*, 1.

⁵³ Ibid., 2.

In looking more closely at ordination among clergy in the Christian Church, it is important to look at ordination with a theological lens, review the definitions and examine some of the major tensions that exist around Christian ordination. Henri Nouwen had this to say about ordination:

Without solid theological reflection, future leaders will be little more than pseudo-psychologists, pseudo-sociologists, pseudo-social workers. They will think of themselves as enablers, facilitators, role models, father or mother figures, big brothers or big sisters, and so on, and thus join the countless men and women who make a living by trying to help their fellow human beings to cope with the stresses and strains of everyday living.⁵⁴

Ordained clergy must be theologians, preachers and teachers. Ordained clergy must practice theology. Christian leaders must know what they believe about what God has said in His word. So many Christian leaders shy away from theology, deny that they practice it or fail to recognize the importance of theology in every area of Christian ministry. So then clergy must reflect on theological principles as well as act on it in everyday life.

There are many tensions around the theological concept called ordination. One tension involves whether or not ordination creates separatism among the clergy and the congregation. Does a difference in gifts mean that there is a difference in value among Christians? Mahan Siler suggests that Baptists or Protestants have a formal and a

⁵⁴ Henry J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad, 1989), 66.

functional theology.⁵⁵ This suggests that there is a notion around what we believe versus what we do in the Church.

The church must have leaders for a number of reasons. It is necessary to have ordained leadership in the church to provide overview and guidance.⁵⁶ Nigel G. Wright believes that “The ministry of all will not be realized in all its fullness without our recognition of the gifts that Christ has given some, gifts which are in reality people being and doing particular things for the sake of the whole. There is a beneficial spiral of mutual interaction here.”⁵⁷

Ministry should be inclusive of all Christians. The priesthood of all believers suggests, “Within faith communities individuals inspired by the Holy Spirit are both competent and responsible for approaching God on behalf of themselves and others.”⁵⁸ Essentially under the doctrine of the priesthood of all believers, every Christian is a minister. Some theologians such as Ronald E. Osborn disagree with this idea. He feels that the priesthood of all believers’ theory has gradually destroyed the theology of the ordained clergy.⁵⁹ While the priesthood of all believers is a part of theological history, the way in which it is interpreted continues to evolve and vary in the Christian Church.

⁵⁵ Mahan Siler, *Letters to Nancy: Reflections on Pastoral Ministry* (Eugene, OR: Wipf and Stock, 2001), 59-60.

⁵⁶ Ibid., 70-78.

⁵⁷ Nigel G. Wright, “*Inclusive Representation: Towards a Doctrine of Christian Ministry* (The Baptist Quarterly 39:4 (October 2001) 173-174.

⁵⁸ Steven Sprinkle, *Ordination: Celebrating the Gift of Ministry*, 14.

⁵⁹ Ronald E. Osborn, *Creative Disarray: Models of Ministry in a Changing America* (St. Louis, MO: Chalice Press, 1991), 134-135.

Ordination to some is an act of grace. Augustine asserted that “the sacrament of ordination not only conveys grace, but also imparts a permanent character that cannot be lost.”⁶⁰ Augustine made that claim to justify the ordination of the Donatists. The idea was that grace allowed the ordained clergy to properly administer the sacraments during the medieval period. Luther in contrast did not believe that there was a difference between clergy and laity. He did not believe that ordination was a higher calling than the Christians who were not ordained. Ordination was a function, but did not carry a higher theological status. The Antibaptists felt even more strongly about the distinction between clergy and the congregation and took the stand that no Christian was entitled to any special status or function in the church.

The Doctrine of the Sacraments

Christians learn of salvation and grace through the preaching and teaching of the gospel. The sacraments are used to convey grace to believers and to strengthen their faith. There are at least seven sacraments that exist in early Christian writings. This part of the research will focus on Baptism and the Lord’s Supper as they are the two main sacraments practiced in New Home Baptist Church. Historically, there have been debates over the identity and function of the sacraments. Some theologians place importance on the actual sacraments while others focus on the individuals administering the sacraments. The function of the sacraments and the materialism of the sacraments are also important

⁶⁰ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology* (New York: Morehouse Publishing, 2002), 304.

to this theological study. The examination of the sacraments is critical for ordained ministers as the administration of the sacraments is one of their major responsibilities.

Theological reflections regarding the sacraments come from both the Old and New Testament scriptures. The Passover festival, circumcision and the act of sacrificing were considered sacraments in the Old Testament. In the New Testament, clear reference is made to both Baptism and the Lord's Supper. The actual word "sacrament" is not found in the New Testament. The Latin term *sacramentum* is where we get the English term sacrament. "The word used is a Greek word, "*mysterion*," which is naturally translated as mystery used to refer to the saving work of God in general."⁶¹ The Greek word is hardly ever used in churches to refer to any sacrament. A sacrament is an outward sign and an inward grace. The Lord's Supper is probably the most common sacrament practiced in local churches. The Lord's Supper is also known as Mass, Holy Communion or Eucharist. This practice involves a material substance such as the bread, wine, and water (in baptism) as outward spiritual symbols. The inward symbol of grace is conferred on the recipient in the sacrament through Christ by the Holy Spirit. Most of the theological advances around the sacraments, especially the Eucharist, occurred in the Third and Fourth Centuries. Tertullian, Cyprian of Carthage, and Augustine of Hippo, Luther and Calvin are some of the theologians who participated in debates around this topic.

Tertullian may have invented the Latin term *sacramentum* also known as sacrament. The term was used by him to refer to the mystery of God's salvation and to

⁶¹ Alister E. McGrath, *Christian Theology: An Introduction* (London: Wiley-Blackwell, 2011), 400-401.

rites associate with salvation. In addition, Tertullian also defined the Latin Term as “a sacred oath” that should be practiced by the Christian church to show its loyalty and commitment toward God and the church.⁶²

Augustine is one of the few theologians to focus on the sacraments in his writings. Augustine views the sacraments as a sign of God’s grace. One of his theories is that sacraments alone do not signify grace, but somehow there is a relationship between communion and grace. According to Augustine, anytime signs are applied to something divine it should be called a sacrament.

There was a theologian who contributed to the beliefs around the sacraments named Hugh of St. Victor. He disagreed somewhat with Augustine’s definition of the sacraments. He did not believe that every sign of a sacred thing could be called sacraments. He defined a sacrament as a “physical or material element set before the external senses, representing by likeness, signifying by its institution and containing by sanctification, some invisible and spiritual grace.”⁶³

The number of sacraments accepted by denominations has changed over the years. “The number varied from two, to twelve or more through the early medieval period.”⁶⁴ Catholic Theology indicates that there are several sacraments including baptism, confirmation, Eucharist, penance, extreme unction, ordination and marriage. These seven were instituted by Christ and do not depend on the priest or the faith of the

⁶² Ibid., 401.

⁶³ Ibid., 403.

⁶⁴ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology*, 281.

recipient. Luther disagreed with the Catholics and initially recognized three sacraments: baptism, Eucharist and penance. Eventually, he believed in only two: baptism and the Eucharist. Luther believed that the sacraments were part of God's word. Those who did not believe that there were more than two sacraments did so because there was "no indication in the New Testament that Jesus either commanded or connected a sign to the other sacraments such as penance, matrimony, ordination and extreme unction."⁶⁵ Luther believed that there is to be no administration of the sacrament without preaching. Calvin was like Luther in that he emphasized the necessity of faith in the partaking of the sacraments.

An important theological debate around the sacraments include whether the sacraments were effective if they were administered by someone of questionable moral and doctrinal purity. The administration of the sacraments also varies depending on the denomination. In the Baptist Church, the Deacons and the ordained ministers administer the sacraments. "The Roman Catholic tradition allows any person to baptize in emergency, including the unbaptized and unbelieving."⁶⁶ The Donatists, influenced by Cyprian of Carthage, believed that if a Christian Minister had compromised his character or witness in any way, they could not administer the sacraments. If they did, the sacraments would be rendered invalid. A minister's personal conduct was just as important as the actual sacraments. The Donatists taught that his validity of the

⁶⁵ Ibid.

⁶⁶ Ibid., 279.

sacraments depended on the worthiness of the minister.⁶⁷ “The Catholics argued that the sacraments derive their validity from God and not from the priest.”⁶⁸ “Petilian criticized Augustine for his views on clerical morality. Petilian circulated a letter to his priest warning against the moral impurity and doctrinal errors of the Catholic Church.”⁶⁹

Augustine put more emphasis on the grace of Jesus Christ than the character of the minister. He also argued that the efficacy of the sacrament rests, not upon the merits of the individual administering it, but upon the merits on the one who instituted them in the first place. The idea is that it would be good if the sacraments were administered by someone who has an untarnished past, but that there is no theological requirement. Thus, the ordained minister plays a secondary role in the administering of the sacraments. Salvation or grace is never dependent on anyone other than Jesus Christ, his birth, death and resurrection. Augustine believed that God or Christ was the principal agent, the priest was “merely God’s instrument used to administer the sacraments.”⁷⁰

The function or the purposes of the sacraments were also debated by theologians. The sacraments symbolize grace in the life of a believer. The Council of Trent viewed the sacraments as mere signs instead of causes of Grace.⁷¹ Sacraments strengthen the faith of the Christian. According to Luther, the sacraments “reassure us of a promise by the one

⁶⁷ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology*, 277.

⁶⁸ *Ibid.*, 276.

⁶⁹ Alister E. McGrath, *Christian Theology: An Introduction* (London: Wiley-Blackwell, 2011), 406.

⁷⁰ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology*, 276.

⁷¹ *Ibid.*, 408.

who made the promises.”⁷² It affirms the promises of grace and forgiveness. It allows Christians to identify with the Christ, his death, burial and resurrection. Sacraments promote unity in the body of Christ. For a church to have some sort of unity there must be some act of fellowship in which members can practice together. The purpose of the sacraments is to primary demonstrated that an individual’s belongs to the community of faith.

Another issue regarding the sacraments that dealt with the real presence of Christ in the Eucharist in terms of transubstantiation, consubstantiation, virtualization and receptionism. The Thomas doctrine of Transubstantiation suggests that the substances of the bread and wine in the Eucharist are changed by the consecration into the substances of the body and blood of Christ. Some writers say this is superstitious and not scripturally true. The Lutheran doctrine of consubstantiation offers a theory that the substances of the body and blood of Christ are added to the bread and wine; therefore, both remain present. The Anglicanism view is that the bread and wine really become the body and blood of Christ in some sense, whether understood as transubstantiation or consubstantiation. Receptionism affirms the presence of Christ found in the hearts of faithful recipients rather than in the elements. “Virtualism holds that the bread and wine become the body and blood of Christ, not in substance but in spiritual effect, proper or virtue.”⁷³

⁷² Alister E. McGrath, *Christian Theology: An Introduction*, 411.

⁷³ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology* (New York, NY: Morehouse Publishing, 2002), 287.

Many Christians view baptism as one of the sacraments. “The term “baptism” comes from a Greek word, baptize, which means “to dip or to immerse.”⁷⁴ Baptism was commanded by Jesus in Matthew 28:19. For Christians, baptism symbolizes Christ’s birth, death, burial and resurrection. It is a public confession of salvation and faith in Christ. It is an act of washing away the old in order to become new in Christ. Like the Eucharist, Baptism identifies Christians with Christ and the church.

Most of the debates around baptism involve whether it is appropriate to baptize infants. Infant baptism is also known as paedobaptism. There is no proof that the early church baptized infants and there are no scriptural references to this in the New Testament. Infant baptism is not practiced in the New Home Baptist Church. “Infant Baptism has been practiced and affirmed in the Catholic including the Anglican, tradition from the beginning.”⁷⁵

“Some writers including Paul, identifies baptism with the act of circumcision mentioned in the Old Testament Scriptures.” Circumcision was a Jewish rite or practice. Protestant writers have sought to justify the practice of infant baptism by seeing it as a sign of the covenant between God and his people. In addition, they regard it has a “direct counterpart to the Jewish rite of circumcision.”⁷⁶

Theologians have different opinions regarding the necessity to baptize infants. Augustine believed in infant baptism as he felt that all Christians including infants

⁷⁴ La Verne Tolbert. *Teaching like Jesus: A Practical Guide to Christian Education in Your Church* (Grand Rapids: Zondervan Publishing House, 2000), 233.

⁷⁵ Thomas C. Owen and Ellen K. Wondra. *Introduction to Theology*, 285.

⁷⁶ Alister E. McGrath, *Christian Theology: An Introduction*, 422.

required baptism in order to be redeemed by Christ. Tertullian believed that baptism should be left for those who are old enough to accept and know Christ. Karl Barth criticized infant baptism as he felt it was not biblical. He also felt that it reduced Christianity, grace and true discipleship. He believed that the practice of infant baptism weakened the link between baptism and Christian discipleship. "Baptism is a witness to the grace of God, and marks the beginning of the human response to this grace."⁷⁷

Since this project is written around a Baptist context, it is important to note the ideas of James Robinson Graves, one of the most significant Southern Baptist writers. He identified three essential characteristics of baptism. He said there should be a believing Christian, a baptism in the name of the Trinity and a proper administrator acting under the authority of a gospel church.⁷⁸

While Baptism and the Eucharist are the two main sacraments recognized in this particular research or context; it is important to highlight other individual sacraments such as ordination. In addition, there are other individual sacraments such as marriage, penance and extreme unction that are practiced by churches, but not necessarily referred to as sacraments.

Marriage is a sacrament although it is not referred to in the Bible or in the Baptist Church as a sacrament. It has several biblical references that cannot be undertaken in this paper. In the prayer book, marriage is the joining of hand and the giving of rings. The person who performs the ceremony is not the source of grace in the marriage. The

⁷⁷ Ibid., 421.

⁷⁸ Ibid., 423.

“inward and spiritual grace” is the gift of the Holy Spirit to enable the couple to keep their vows.⁷⁹

Other sacraments practiced in churches, but may not be considered sacraments or given a formal name are penance and extreme unction. The sacrament of penance is about forgiveness of sins. Penance can be defined as repentance, and the form is absolution, while the minister is a bishop or priest.⁸⁰ Unction or extreme unction is the act of laying on hands or anointing someone for the purpose of healing.

In the Christian church, salvation is available through preaching the gospel and through the partaking of the sacraments. The word of God and the sacraments are the means by which the individual and the church participate in salvation, and they are the basis of Christian life in the individual and the church.⁸¹ John Calvin believed that the true church is where the gospel is rightly preached and the sacraments are rightly administered.⁸²

Black Theology is not often taught in the Black Church. Even though there are still signs of oppression in many Black churches, research indicates that Black Theology has not been embraced or taught by most Black church leaders. This could be because people are not fully aware of their history and what it means to truly be free from any type of bondage. This part of the research will focus on Black Theology and some of its

⁷⁹ Thomas C. Owen and Ellen K. Wondra. *Introduction to Theology*, 288.

⁸⁰ *Ibid.*, 289.

⁸¹ Alister E. McGrath, *Christian Theology: An Introduction*, 275.

⁸² *Ibid.*, 383.

theories. This is not an attempt to paint Blacks or the Black church as victims of oppression, but it is an opportunity to look at theological perspectives regarding theology in the Black church, which happens to be the relevant context for this project.

Historically, Christian doctrine was not viewed through the lens of any particular ethnic group. “Thus, the last several decades have seen the mergence and development of Black or African American theology, Asian theology, Feminist theology, and many more.”⁸³

Most would agree that these type of theologies often times address suffering, poverty, gender and discrimination of some type. Even though some Christians no longer believe these are issues, they are very much still alive in our communities. Christians should be aware of these types of theologies as God’s intention has always been freedom rather than oppression. So while we are preaching and teaching, we cannot forget about the difficulties individuals are facing in our communities.

“Black Theology while similar to Liberation Theology holds its own ideas. Black Theology is a movement, especially significant in the United States during the 1960s and 1970s, which concerned itself with ensuring that the realities of Black experience were represented at the theological level.”⁸⁴ Black leaders, during the Civil War Movement, were adamant about including Black Theology ideas in local publications such as the Joseph Washington’s *Black Religion*. In addition, ideas around Black Theology became topics on the agendas of popular organizations such as the Inter-Religious Foundation for Community Organization meeting in Detroit, Michigan.

⁸³ Thomas and Wondra, *Introduction of Theology*, 6.

⁸⁴ Ibid.

Black Theology began a discussion around the blackness of Jesus. Some Blacks even believe today that Jesus, the Messiah, is Black or of African descent. In fact, one notable theologian, James H. Cone, believed that “God was Black and that he identified with the oppressed.”⁸⁵ Derived from both traditional African American religion and the historical process of liberation, Black Theology focuses on God in Christ as deliverer of oppressed people, and Blackness as the key to understanding that deliverance. It is existential or contextual in that it is a theology of the Black experience. “Black Theology is a theology of Black liberation.”⁸⁶

Some believe that in its initial stage, Black Theology was about power. In other words, the focus was on “confrontation, conflict, and Black Power.”⁸⁷ Black female theologians feel it was Black male power that in some ways excluded liberation for females. Some of the early Black Power revolutionaries were H. Rap Brown, Eldridge Cleaver, and James Forman.

There are many early theologians who added value to the Black Theology theory; however, the father of Black Theology is James Cone. Cone, an African American theologian who was born in Fordyce, Arkansas. Cone graduated from Philander Smith College with a B.A. in 1958 and Garrett Theological Seminary with a B.D. in 1961. He did graduate work at Northwestern University (M.A., 1961; Ph.D., 1965). After academic appointments at Philander Smith College (1964–1966) and Adrian College (1966–1969),

⁸⁵ Ibid, 92.

⁸⁶ James H. Harris, *A Black-Church Perspective* (Minneapolis, MN: Augsburg Fortress, 1991), 59.

⁸⁷ James H. Cone and Gayraud S. Wilmore, *A Black Theology: A Documentary History* (MaryKnoll: Orbis Books, 2003), 79.

in 1969 Cone joined the faculty of Union Theological Seminary, New York. Since 1977 he has been Charles A. Briggs Professor of Systematic Theology at Union. He is a member of the African Methodist Episcopal Church.⁸⁸

“Cone has written several books. His writings, among which are *Black Theology and Black Power* (1969); *A Black Theology of Liberation* (1970); and *God of the Oppressed* (1975), are highly recognized in his field.”⁸⁹ “Cone is extensively indebted to Karl Barth’s Christocentric theology, an influence that may be seen in the foundational role Jesus’ proclamation of release to the captives.”⁹⁰

Others Black theologians like J. Deotis Roberts were responsible for adding thought to this theory or movement. James Deotis Roberts, unlike Cone, insists that to be Christian, Black Theology must speak of reconciliation between races as fervently as it does of liberation for African American people.⁹¹ “Cain Felder, on the other hand, laments Cone’s failure to espouse violence as an option in the struggle for freedom.”⁹²

Some of the opposing ideas regarding Black Theology came out of the Black Church community. There were Black Ministers who simply did not agree with the overall themes of the movements. The theological perspective on combating racism and breaking the bonds of economic and political oppression overshadowed the traditional

⁸⁸ D. G. Reid, R. D. Linder, B. L. Shelley, and H. S. Strout, *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990).

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Ibid.

emphasis of the Black Church on saving souls and ministering to the needs of the individuals in the pews.⁹³ Those preachers who embraced Black Theology and the civil Rights Movement were criticized for their heavy involvement in the political and social affairs of the community. Church members and those who were opposed to the movement could not deny that the ideas of the movements created a better life for Black people at that time. “Contrary to what some have noted, Black theologians like James H. Cone, Joseph R. Washington, Jr., C. Eric Lincoln, and J. Deotis Roberts were in constant demand at minister’s conferences, workshops, and retreats during the 1970s and our popularity as speakers and lecturers to Black pastors has not diminished in the 1990s.”⁹⁴ This does not mean that everyone has embraced the principles of the movement, but at least preachers were interested in knowing how the movement could impact the church.

In the 1980’s young black pastors put a different spin on Black Theology. They did not agree with all the themes proposed by the originators of the movement, but they had their own ideas that were post-Civil War related. It was not about revolution or the Black Power Movement that existed in the 60s. James H. Harris weighed in on the thoughts of those who were preaching in the 80’s. As a point of clarification, he pointed out that Black Theology is a discipline of study and reflection. It is not just for Black academicians, but it is for the ministry of the Black community. It is an academic discipline, but it is also a practical theology.⁹⁵

⁹³ Cone and Wilmore, *A Black Theology: A Documentary History*, 79.

⁹⁴ Ibid, 81.

⁹⁵ Cone and Wilmore, *A Black Theology: A Documentary History*, 85.

Historically, some Black churches modeled themselves after White churches. Some Black churches were segregated and still are today. In some cases, the elite Black professionals tend to flock to certain denominations while poor and middle class Blacks often worship together. Some Black churches eliminate Black history from their worship programs. There are no spiritual Negro hymns on Sunday. Instead, some worship or identify with the White Christian songs.

Black history is taught in the church during Black history month, but there is no real thought regarding the struggle of our ancestors and how it impacts our local congregations. Today, the larger African American churches are involved in such projects as housing, credit unions and health-care programs. The church continues to be important in both protest and electoral politics.⁹⁶

The Black churches should be involved in social justice issues, at least in the surrounding communities, Black churches should be capable of bringing about some type of positive change in their surrounding communities. This can be done through preaching, outreach and discipleship. “The time has come, for the Black church, as the largest and most significant institution in the life of the Black Americans, to be the leader in fostering liberation and social change.”⁹⁷ Black churches must leave the local church building. Black churches must see beyond their local church practices. “Many Black pastors still think that Black academicians who construct theology outside of the practices of the church are largely out of touch with the very people about whom they claim to

⁹⁶ Ibid.

⁹⁷ James H. Harris, *Pastoral Theology: A Black –Church Perspective* (Minneapolis, MN: Fortress, 1991), 3.

write.” Black churches should be familiar with the issues in the Black community. Not only is it true that clergy and laity are, to a significant degree out of touch with Black Theology, but also some Black theologians are out of touch with the Black church.⁹⁸ As leaders our sermons and service must include caring for the oppressed. “The preaching, prayers, program activities, and everything else the church does in the name of the gospel of Jesus Christ need to reflect the belief that Jesus was and is the liberator as Black Theology (and particularly James Cone) has always maintained.”⁹⁹

⁹⁸ Cone and Wilmore, *A Black Theology: A Documentary History*, 86.

⁹⁹ James H. Harris, *Pastoral Theology*, 4.

CHAPTER FOUR

METHODOLOGY

The purpose of this chapter is to outline the research model and methodology for this particular project design based on the needs of the participants involved in the case study. The problem identified for this study is that associate ministers of a local church are in need of training in order to effectively serve their local pastor and congregation. There are many associate ministers who are serving in this ministry with no formal mentoring, divinity education or leadership training. All associate ministers should receive some type of seminary training; however due to a variety of reasons, many may not ever get that opportunity. It then becomes the responsibility of the local church to train associate ministers on certain ministry topics.

There are many associate ministers who desire to become pastors or work in full-time ministry. There are some who are content with serving as associate ministers at their local church. Regardless of their role or title in a particular ministry, ministers must be educated or trained. The hypothesis for this project is that associate ministers who are formally educated or trained in particular areas of ministry will be better equipped and more knowledgeable to serve senior pastors of local congregations.

In order to dispel any thought of a local church that offers no training at all, it is important to note that there is a Minister in Training (MIT) class held regular and taught by the very capable Senior Pastor of this local congregation. Both practical and spiritual

topics are discussed in the class; however, there is no curriculum or formal agenda. Ministers attend the class once they have they acknowledged a call on their life and are observed for about six months to a year. Ministers must spend at least a year in the MIT class before they are allowed to preach an initial sermon. Ordination follows the MIT class in about three years. Once the initial sermon is preached, the associate ministers continue to attend the MIT class even after the ordination ceremony.

Seminary training or divinity degrees are not required or offered at this local church. As a result, ministers may benefit from regular, formal leadership training. It is necessary to consider whether or not regular, formal, and mandatory leadership training sessions at the church would assist these ministers in their role at the local church and also in finding out which area of ministry they are actually called to. Many think that they are called to preach in their current local pulpit; however, observations reveal that only a few actually get a chance to preach at this local church. This could be discouraging and may create questions form the local congregation regarding the call of the minister.

Teaching is essential even for ministers. Spirituality and teaching are related. In the Twenty-First Century, there is still a “crying need of the church for skillful, knowledgeable and committed leaders.”¹

Teaching and learning began with God. “Christian Education is anchored in God’s revelation.”² The first universities in this country were founded on Christian principles. “From 1636, when Harvard University was founded, to 1769, when

¹ Tony Evans, *The Kingdom Agenda: Life Under God* (Chicago, IL: Moody Publishers, 2013, 390.

² Ibid., 498.

Dartmouth University was established, higher education in this country was undertaken with the understanding that there was no such thing as knowledge apart from God.”³

Developing or teaching leaders require time, energy and resources.⁴ Investigation of the literature reveals that theories regarding teaching, training and leadership apply regardless of the organization. There is much to learn from experts who are pastors of churches, but there is also valuable information that can be learned from CEOs of other great companies. It is actually beneficial to learn leadership from other professions and perspectives. The organizations are different, but the principles are the same.⁵

It is important for church leaders or minister to be trained by other experienced and educated church leaders. There should be evidence of training or proof, signs and confirmation of one’s leadership skills.⁶ The training should be obvious in the ability to perform ministerial duties, the ability to train others, develop and learn from others. This is also known as mentoring. This does not mean that a leader will be trusted just because they have proof of higher education. People want the kind of leader that “they can trust, respect and see him take them to the future that has been defined in the vision of the organization.”⁷

³ Ibid., 489.

⁴ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1947), 210.

⁵ Ibid. 138-139.

⁶ Matthew Ashimolowo, *Leadership Principles of Prophet Moses: Life Changing Principles for the Modern Leader* (Poland: River Blue Publishing, 2013), 29.

⁷ Ibid., 72.

Before a pastor or minister mentors someone, he or she must consider how they will impact that person's ministry or the ministry as a whole. The mentor must invest time and be willing to demonstrate consistency in the mentoring relationship. This should not be a forced relationship, but the mentor should have a genuine desire to encourage growth and success for the mentee. This may sound elementary, but some pastors and teachers are not interested in sharing their knowledge and experiences with others. This may not be intentional. "Sometimes leaders focus so much attention on their followers and give them so much that they do not have anything left for their key staff."⁸ At other times, leaders do not mentor because of insecurity. "Only secure leaders give power to others."⁹ This does not help an organization. In fact, "to keep others down, you have to go down with them."¹⁰ Great leaders recognize that it is their job to coach and develop others. John Schnatter, successful owner of Papa John's pizza believes that it is his job to "build the people who are going to build the company."¹¹

John Maxwell has an interesting theory regarding developing leaders. The following is what he calls the Law of Explosive Growth.

Leaders who develop followers grow their organization only one person at a time. But leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader's followers. Add ten followers to your organization, and you have the power of ten

⁸ Maxwell, *The 21 Irrefutable Laws of Leadership*, 136.

⁹ Ibid.

¹⁰ Ibid., 137.

¹¹ Ibid., 196.

people. Add ten leaders to your organization, and you have the power of ten leaders times all the followers and leaders they influence.¹²

Basically if an organization is just interested in numbers, then adding followers will suffice. If a company or a church is interested in multiplying their organization with effective leaders, then the developing leaders is the key.

Teaching and training has been made easy for the Twenty-First Century church. Thanks to technology, face to face meetings are sometimes preferred, but no longer required. Therefore, in the Twenty-First Century, if it cannot be done by email, mails, text, twitter and other social media networks, it might be wise to rub minds with any other materials which the leader has produced, that are books or recorded teachings.”¹³ Some church leaders fail because they have been thrown into leadership positions without the necessary skills. “People assume leadership of nations by default because they occupy certain roles in the political party that is in the majority.”¹⁴ Leadership is not just a role. Leadership should not be a “functional opportunity or just a mere position” even in the church.¹⁵

Sometimes people in the church or in any organization are knowledgeable but for whatever reason, that knowledge does not reach all of the stakeholders. In some cases, it is managed by one individual, in church; most likely the pastor holds the information,

¹² Ibid, 208.

¹³ Ashimolowo, *Leadership Principles of Prophet Moses: Life Changing Principles for the Modern Leader*, 32.

¹⁴ Ibid., 65.

¹⁵ Ibid.

which does not create opportunities for growth. Knowledge must be shared and managed. “Good leaders of the Twenty-First Century will create a knowledge base for creative ideas and a system for managing the knowledge, ideas and strategies that are generated” for the common good of the organization.¹⁶ “Information is a source of learning, but unless it is organized, processed and available to the right people in a format for decision making, it is a burden, not a benefit.”¹⁷

There is another reason why leaders and ministers must be trained. The Bible speaks about false leaders and teachers. False teachers existed in New Testament scripture. For that reason, the Bible suggests that “whosoever then comes and teaches you all things aforesaid, receive him. But if the teacher himself be perverted and teach another doctrine to destroy these things, do not listen to him, but if his teaching be for the increase of righteousness and knowledge of the Lord, receive him as the lord.”¹⁸ Church leaders want to ensure that they are preaching and teaching the truth.

Leaders desire to learn. Those leaders who are successful are most likely learners. “As long as a person doesn’t know what he doesn’t know, he doesn’t grow.”¹⁹ It is acceptable for leaders to acknowledge that they do not know everything about everything. “To be conscious that you are ignorant of the facts is a great step to

¹⁶ Ashimolowo, *Leadership Principles of Prophet Moses: Life Changing Principles for the Modern Leader*, 79.

¹⁷ Williard C. Pollard, *The Soul of the Firm* (Chicago, IL: Zondervan Publishing, 1996), 123.

¹⁸ *The Didache or Teaching of the Twelve Apostles: The Apostolic Fathers with an English Translation*, Kirsopp Lake, Trans., XI, (Cambridge, MA: Harvard University Press. 1912), 325.

¹⁹ Maxwell, *The 21 Irrefutable Laws of Leadership*, 24.

knowledge.”²⁰ Leaders believe is self-learning and self-development. “Educational development will challenge the information leaders have and help them see that it is irrelevant for their future.”²¹

Some leaders want to learn, but cannot afford to attend seminary. Formal leadership trainings at the church and attendance at leadership conferences outside of the church could potentially address the problem. For some, seminary training if it is an option is the ideal way to receive information along with practical experience that can only be obtained through observation and working in ministry. Some people believe that some things are better caught than taught. Before an individual is assigned a ministerial role or leadership position, they should demonstrate a “skill that is necessary to make it a success.”²² Every leader can manage, but not all managers are leaders.

Since most of the ministers at this local church are not seminary trained, the researcher felt it would be beneficial to develop a training module for associate ministers. This comes as a result of the researcher’s participation in the current MIT class as well as discussions with some of the ministers regarding the specific role of the associate minister. In addition to preaching and/or teaching, the role of the associate minister is to help advance the vision of the senior pastor. Furthermore, the associate minister should be able to effectively serve the local congregation. These things will not be done

²⁰ Ibid., 25.

²¹ Ashimolowo, *Values-Driven Leadership: Making Ethics, Morality, Professionalism the Bedrock of Success. 45 Values for Outstanding Leadership*, 113.

²² Ashimolowo, *Leadership Principles of Prophet Moses, Life Changing Principles for the Modern Leader*, 65.

effectively without the proper training. The researcher proposed leadership training specifically for associate ministers.

The proposed training includes a series of four two-hour sessions on the following topics: Session One, The Call to Ministry, Biblical and Leadership Characteristics for Ministers; Session Two, Preaching and Pulpit Etiquette; Session Three, Doctrinal Beliefs, and Administering the Ordinances; and Session Four, Ministerial Duties and Spiritual Disciplines. These topics were developed out of personal experiences as well as from research and literature.

The researcher met with the leader of the local church to ask for permission to conduct the training. The problem and proposed solution was discussed in detail with the leader of the church. A written proposal followed the verbal discussion in order to include the training in this research project. The literature suggests that “it is important to gain access to research or archival sites by seeking the approval or gatekeepers.”²³

The researcher understands that a study of this nature can be sensitive to all involved. Every measure will be taken to ensure that the names of people, places and activities are protected. In fact, participants will be addressed by letters of the alphabet instead of actual names.

Each participant will receive an invitation to participate in the training. The invitation will provide the purpose of the training as well as different topics that would be included in the training. The goal of the invitation is to create an atmosphere of

²³ John W. Creswell, *Research Design, Qualitative, Quantitative, and Mixed Method Approaches* (Los Angeles: Sage, 2009), 178.

accountability in terms of attendance, learning and professionalism throughout the research process.

The goal is that the participants' knowledge of their role as associate ministers as well as their knowledge of the other leadership areas presented will increase. Further hypothesis is that the participants will share specific areas of ministry in which they would like to receive additional training and provide feedback on future trainings for ministers in general.

A qualitative research method was selected for a variety of reasons and will be used in this project. "Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem."²⁴ One of the reasons the qualitative research design was chosen for this study is because little research has been done on the topic of training associate ministers. Most of the research involves training pastors or leaders in general. Qualitative research is descriptive and allows for discovery during the research. Qualitative research is exploratory. This problem of training associate ministers should be explored. The topic of training associate ministers has never been fully addressed. Qualitative research is used when, "the topic is new, the topic has never been addressed with a certain sample or group of people, and existing theories do not apply with the particular sample or group under study."²⁵ The researcher's personal experience and lack of training as an associate minister also influenced the

²⁴ Ibid., 4.

²⁵ Creswell, *Research Design, Qualitative, Quantitative, and Mixed Method Approaches*, 18.

decision to use a qualitative research design. Lastly, a social constructivist worldview that involves perspective and is often evident will be used in this qualitative research.

“Qualitative research requires a natural setting, a researcher, and multiple sources of data, data analysis, participants' meanings, an emergent design, theoretical lens, interpretive inquiry and a holistic conclusion.”²⁶ Qualitative research involves using common techniques such as in-depth interviewing, focus groups, case studies, pilot studies, participant observation, ethnography, content analysis, and hypsography.”²⁷

In addition to the basic characteristics of the qualitative method, specific strategies of inquiry are selected and used in this type of research. In this case, the researcher chose to use case study as the strategy of inquiry for this project. In this type of inquiry, “cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.”²⁸

The setting of this project will occur in the participants' natural setting which is their church. This allows the problem to be discussed and addressed in the local context. “This close up information gathered by actually talking directly to people and seeing them behave and act within their local context is a major characteristic of qualitative research.”ⁱ

²⁶ Ibid. 176.

²⁷ John Lofland, David A. Snow, Leon Anderson and Lyn Lofland, *Analyzing Social Settings: A Guide to Qualitative Observation and Analysis* (Boston, MA: Cengage, 2005).

²⁸ Creswell, *Research Design, Qualitative, Quantitative, and Mixed Method Approaches*, 13.

The researcher is a member of the local church involved in the study. This type of research done in the researcher's personal organization or work place is known as backyard research.²⁹ Backyard research can make it difficult for the researcher to be candid or disclose certain things about the research problem, site or participants. This can compromise the research if not careful. As a result, the researcher will employ multiple strategies to increase the validity of the research findings. Ultimately, the appropriate steps will be taken to protect the rights of all the stakeholders involved in the research.

The researcher who holds the same position as the participants will develop and gather the information for the research study. "Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants."³⁰

The researcher has experience working with most of the participants in ministry. This may create a sense of bias in the mind of the reader. As a result, research suggests that the researcher should identify their biases, values, and personal background information that influence their interpretation.³¹

Multiple sources of data will be collected during the research process. The researcher will rely on a pre-questionnaire, pre/post assessment, observations, interviews and documents instead of one single data source to determine the outcome of the study.

Both public and private documents will be used in the study to enable the researcher to express the ideas of the participants. The researcher will keep a journal

²⁹ Ibid., 177.

³⁰ Ibid., 175.

³¹ Ibid., 177.

during the research study. There are advantages and disadvantages to using written documents in a study. One advantage is that the researcher can obtain the exact words and opinions of the participants. Secondly, some individuals are visual communicators and prefer putting their thoughts in writing. One disadvantage of collecting documents is that “not all people are equally articulate and perceptive.”³²

Qualitative observations will be done during the proposed trainings. The researcher will take notes on the participants’ behavior and other activities of the individuals during the trainings. These are also known as field notes. “In these field notes, the researcher records, in an unstructured or semi-structured way (using some prior questions that the inquirer wants to know), the activities at the research site.”³³ The participants will be informed of the researcher’s role as well as the context associates role as observers. This will allow the researcher to capture information from the trainings without asking the participants or making them discuss topics that may be uncomfortable. The disadvantage of this type of data collection is the researcher may not be able to report information that may be considered private by the participants.

Qualitative interviews will be conducted during the study. There will be face to face interviews with the participants. The interviews will include pre-selected open ended questions. “Qualitative researchers tend to use open-ended questions so that the participants can share their views”.³⁴ The researcher will gain historical information

³² Ibid., 180.

³³ Ibid., 181.

³⁴ Ibid., 8.

regarding the research topic during the interviews as well. This type of data collection provides the interviewer an opportunity to control the line of questioning. One disadvantage of this type of research is that “not all people are equally articulate and perceptive.”³⁵ The researcher will conduct different types of unstructured, open-ended interviews such as email, face-to-face, focus group, online focus group and telephone interviews.

Audio visual materials such as a videotape will be used as data in the study. The researcher will get feedback from one of the novice ministers during the training. The researcher’s presence on camera may be distracting for the participant; however, the participant will be exposed to a more creative way to share information. Other audio-visual methods that will be used are e-mail messages, cell phone text messages and photographs. Notes will be taken and kept in the event that any of the audio-visual materials fail.

Once the participants agree to participate, they will each be given a questionnaire to complete prior to the first session of the training. The pre-questionnaire will include questions regarding the participants’ background. In addition, it will solicit information regarding the participants time in ministry as well as training experience. The questionnaire will ask why the ministers pursued ordination and what they thought their role was as ordained ministers. Lastly it will ask for specific areas of ministry in which they would like to receive additional training. The evaluation process will be

³⁵ Ibid., 179.

incorporated to gain insight on what the stakeholders perceived as outcomes of the program.

On the first day of training, the participants will be given a pre-assessment on the training topics. On the last day of the training, the participants will be provided with a post-assessment. At the conclusion of the training, the participants will be given an evaluation form to complete regarding the presentation skills of the trainer. The researcher will collaborate with the participants, context associates and professional associates in order develop themes, patterns and categories throughout the data analysis process. In addition, the researcher will focus on the participants to gain meaning regarding the problem and outcomes. Unlike other research methods, qualitative research focuses on the meaning that comes from the participants instead of the researcher or the literature.

In order to understand the problem, the research selected participants closely related to the issue. The associate ministers who assist the pastor of this local church are the best individuals to involve in the research study. This sample group of ministers consists of both those who grew up in the church and those who joined the church in recent years. These individuals will be observed and interviewed during the training involved in the study.

The qualitative research method supports possible change in the data throughout the process. Questions, methods and sites may change. “The key behind qualitative

research is to learn about the problem or issue from participants and address the research to obtain that information.”³⁶

Qualitative researchers have the ability to examine their studies through various lenses. This research project is examined through biblical, historical and theological lens. The researcher’s perspective or interpretation is also welcomed in qualitative research along with the participants and readers. Qualitative researchers support multiple views and perspectives regarding their research studies. The idea is to have a holistic account of the problem behind the research.

Specific steps will be taken in order to analyze the data in the study and to develop themes and outcomes of the study. In order to analyze the data in this study, the data including notes, documents, messages and emails will be organized by the researcher. The researcher will reflect on the overall meaning of the data. In addition, coding will be used in order to organize the enormous data into smaller segments before determining meaning and themes. This coding involves labeling and categorizing information. The code will emerge during the data analysis. The context associates involved in the project will conduct a cross-checking of the codes. The themes will be represented in a qualitative narrative which is often used with case studies. Finally, the researcher will capture the meaning of the data.

Certain steps will be taken in the study to ensure reliability, validity and generalizability during the study. The procedures identified in the study will be used to check for accuracy or validity throughout the training. “Validity is one of the strengths of

³⁶ Ibid., 176.

qualitative research, as is based on determining whether the findings are accurate from the standpoint of the researcher, the participant, or the readers of an account.³⁷ The researcher will model her approach based on other researchers and other studies. The researcher's goal is to apply the research results to various churches and associate ministers in general.

The triangulation strategy will be used to check the accuracy of the researcher's findings. The researcher will "triangulate different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes."³⁸ Member checking will be used as well. The context associates will be asked to review certain data for accuracy. The participants in the study will have the opportunity to comment on the findings as well. Any bias on behalf of the researcher will be reported. Negative or information inconsistent with the themes will be addressed in the study. There will be a peer debriefing with the context and professional associates involved in the study. Lastly, an external auditor will review the project. This individual is not a member of the local church. The individual is not an associate minister and can provide an objective assessment of the projection throughout the process of research and at the conclusion of the project.

The researcher expects to obtain the data to substantiate that formal training will increase the knowledge of the associate ministers so that they will be able to effectively serve their pastor and local church. The data will most likely reveal that those individuals

³⁷ Ibid., 191.

³⁸ Ibid.

who have not been trained or attended seminary will not have the same knowledge base as the researcher or other seminary trained individuals. The researcher expects to find that the participants will agree that ongoing training is necessary and should be required for all ordained associate ministers. Measures of success will be determined by questionnaires, pre-assessments, interviews, emails, texts, evaluations and most of all the percentage correct on the assessments provided at the end of the training.

CHAPTER FIVE

FIELD EXPERIENCE

The project involves a local church that has been in existence for 56 years. The church has a powerful senior pastor and several ordained associate ministers on the role in the church. These associate ministers are not required to attend regular, formal training sessions. In addition, most of the associate ministers are not seminary trained. The researcher who is also an associate minister in this local setting was concerned about the effectiveness of ordained clergy as it relates to those individuals assisting the pastor and local congregation. As a result, formal leadership training was designed specifically for associate ministers. The goal is to train associate ministers so that they are more knowledgeable and better equipped to function effectively as associate ministers in this particular local church context.

In this section, the researcher will be conducting an analysis of the data collected during the research project. This includes representing the actual data, making interpretations and documenting the larger meaning of the data. It also involves developing categories, themes and coding the data. There will be a combination of predetermined and emerging codes included in the data analysis. Finally, the results or outcome of the data will be included in this chapter.

The researcher spent several days researching and designing the training for this project. The process involved deciding what was important for associate ministers to know in this particular setting. The researcher considered the current literature regarding

training clergy, her own personal experiences along with the pastor's vision for the church in her decision-making process.

In order to conduct the training, the researcher had to get the consent and support from her Senior Pastor. Initially, the researcher was afraid to approach the pastor with this topic as she did not want to step out of her lane as a minister. To her surprise, the pastor was in agreement with training the ministers on the proposed topics. He admitted that the training was necessary but he did not have the time to do all the training alone. After discussing the training topics, and project procedures, the researcher provided the pastor with potential dates for trainings that would occur over several few weeks. The pastor was not excited about the quick turnaround for the training but agreed to the sessions and even allowed the researcher to conduct the last training on a night that he would normally hold the regular MIT class.

The associate ministers along with the researcher have a lot of respect for the pastor as the leader of the associate ministers. In order to get buy-in from the ministers, the researcher knew it was critical to involve the pastor-leader of the congregation. As a result, the researcher informed the invited participants that the pastor was aware of the training and an invitation/memo was developed and copied to the Senior Pastor. In addition, the Senior Pastor announced the training to the ministers before it occurred. The potential participants felt more comfortable in making a decision knowing that the researcher had the Senior Pastor's blessing.

The training was designed for a group of associate ministers and two ministers in training for four sessions over a six week period. The training was done by way of an

interactive PowerPoint presentation of material that would later be developed into a written, leadership manual for associate ministers. This manual was part of the discussion the researcher had with the Senior Pastor. Prior to this project, there was no in-house training manual available for associate ministers.

The training was scheduled during the winter and holiday months. It occurred from December 18, 2013 to January 20, 2014 over four sessions. The participants were required to sign-in and attend the training in order to get the training materials and be included in the study. Most of the participants agreed to attend all four sessions. Some of the associate ministers declined the invitation due to other obligations. A few did not respond at all. One participant could only attend one session due to illness. Most sacrificed their time and came right after work or school. Bible study followed each session. Some came to the training even though they did not agree to participate in writing. Some came without registering as the training emerged. This was due to the feedback from the registered participants. Although, it was a busy time for all, the training was well attended.

The researcher desired to train every person who was licensed or ordained at the time of the training but was not certain how many ordained, experienced ministers would attend. Unfortunately, the training was not mandatory; however, more than half of the ministers attended the training. This was very encouraging for the researcher as she wanted as much participation as possible from the associate ministers.

The training occurred in a conference room at the church normally used for youth Bible study classes and new members' orientation. The setting was determined by the

church administrator and researcher. The setting for the pre-existing MIT training class is normally held in the main sanctuary. The setting ultimately became significant in that it encouraged fellowship and unity among the associate ministers involved in the training.

Certain presentation strategies were considered by the researcher. The researcher is an educator and was reminded of the need to engage her audience in an interactive training. Hence, a colorful PowerPoint presentation was utilized during the training along with flip charts for visual learners. The researcher's voice was audible and clear for those who were auditory learners. The presentation was interactive as the researchers understood how difficult it was to maintain the attention of the audience for a sustained period of time. The students were provided with an agenda nightly along with a hard copy of the PowerPoint and any handouts. The researcher used visual and mental graphics throughout the presentation including pictures previously taken in the local church context. Two of the participants approached the researcher about their appreciation for the interactive presentation.

Qualitative data collection strategies were used to measure this study. In addition to a pre-questionnaire, the participants engaged in regular verbal communication. Transcripts from free-flowing and conversational interviews were conducted with the participants along with one structured word for word interview with a new associate minister. The participants were given post assessments and evaluation documents as well. Finally, testimonials with reactions to the training were provided to the researcher after the sessions concluded.

A specific group of participants were given a pre-questionnaire rather than the entire roster of ministers prior to the first day of training. The pre-questionnaire focused on the minister's background and their perceptions of their roles prior to the training, including the strengths and weaknesses of the current Minister-In-Training Class (MIT) they are required to attend. The pre-questionnaire was also developed to obtain background information of the ministers who agreed to participate in the case study.

The first question on the questionnaire asked participants about their titles and specific positions in areas of ministry. The results indicate that the ministers involved in the study hold various titles outside of "minister or reverend" such as: Missionary Leader, Youth Bible Study Teacher, Leader of Prayer Warriors, Marriage Team Leader, Directress of Praise and Worship, Church School Superintendent, Teacher, Trustee, Church School Teacher, Fitness Teacher, Leader of the Heart Connection, Leader of Outreach, Stephen Minister, Caregiver and other assistant leader positions. The average time that the ministers served in this local church setting ranges from twelve to thirteen years. This suggests that most of the ministers remain connected to this ministry even after becoming ministers and view themselves as leaders. Interestingly, one minister who is a proven leader identified herself and title as that of a servant.

The next major question asked was whether or not the participants had undergraduate or graduate degrees. Ten out of the sixteen ministers who completed the questionnaire have at least a bachelor's degree. Four out of sixteen ministers have Masters Degrees in areas outside of divinity or theology. Two out of sixteen have masters in a theology or divinity related area. Two out of sixteen ministers have terminal degrees

in divinity or a similar area. One out of sixteen is enrolled in divinity courses and one out of sixteen was enrolled in the past, but did not complete a degree. The researcher sought to determine the level of education for the ministers since seminary is not required in order to be a minister at the church. As the researcher was analyzing this data, she wondered what the participants would think about requiring a catechism before ordination as minister since some of the candidates for ministry may not have seminary training.

Since some of the ministers involved in the study were ministers prior to joining this local setting, the researcher asked if any of the ministers had served in the role of a pastor or as a minister in other ministries. This was also asked in order to determine previous experience in ministry. Only two out of sixteen ministers served as ministers in other churches. Only one was a minister prior to joining New Home. Only one minister served as a minister in another denomination outside of the local Baptist church. Based on the data, most of the ministers did not come to the training with any pastoral experience.

The next major question as part of the questionnaire is why the minister pursued ordination as a minister. This was asked to determine if the individuals really knew or could articulate why they became ministers. In addition, the researcher wanted to determine how many answers would relate to one being a servant versus those who became ministers in order to preach a sermon. Only four out of sixteen indicated that they pursued ordination in order to serve the church. Two mentioned that they became ordained in order to assist the Senior Pastor in the fullest capacity. Two mentioned

preaching in their responses. Nine out of sixteen mentioned that they did not choose to be ordained, but did it to answer the call to ministry. One participate left the question blank.

One of the most important questions for this study asked by the researcher was regarding the role the associate minister. With so many ministers interested in preaching, the researcher was curious regarding the answers to this question. Four out of sixteen individuals indicated that their role was to preach the gospel. Seven of out sixteen mentioned that their role was to support the Senior Pastor. Seven different individuals said their role was to serve in various capacities.

The last question on the questionnaire was about the desired specific areas of training. This was not an open-ended question although the participants were able to include other topics that were not included in the list of pre-selected topics. Eight out of sixteen indicated that they were interested in learning more about the biblical requirements for ministers. The desire to know more was not surprising as this is a Bible teaching church. Two indicated preaching was of greater concern. Again, not surprising since the pastor is well known for his great preaching skills. Ten out of sixteen were interested in leadership characteristics for ministers. Five out of sixteen were interested in doctrinal beliefs. Six out of ten wanted more information on sacraments. Ten out of sixteen indicated their interest was in baby dedications, weddings or funerals. Only four ministers were interested in spiritual disciplines. Other topics identified were vision casting and development, spiritual gifts, spiritual counseling, cross-cultural ministry, mission and church planting.

As part of the introduction during the training, the goals of the research project were explained to the ministers. The goal is that associate ministers will be trained to effectively serve as ordained clergy. In addition, the process that occurs during the entire Doctor of Ministry doctoral program was reviewed with the participants. They were especially interested in the spiritual autobiography that candidates were required to write by the university. Lastly, the researcher's credentials that qualified her to present the information and conduct the study were provided to the participants.

Training Sessions

Session 1

The first session included an overview of the trainings and information related to the introductory topics. The researcher discussed why the training was essential and why it was beneficial to learn with peers. Next, the researcher asked the ministers some basic ministry questions before moving to the topic of an internal/external call to ministry. This included a dialogue regarding the difference between having an aptitude and appetite for ministry. In other words, ministers must have skill along with passion in order to serve in ministry. Then, the participants reviewed the current process of ordination while considering the need for new ordination procedures. The group talked about the notion that ministers are leaders. There was an activity on identifying biblical and practical characteristics of leadership. Lastly, the participants explored and were taught the role of the minister in the local church.

The topics in session one were strategically selected. Before discussing the role of the minister, it was important for individuals to know if and why they were called to

ministry. They needed to know that the call to minister is internal and external. They needed to consider what specific area of ministry they were called to in that particular context. The idea was that associate ministers are not senior pastors and are not called to preach in the Senior's Pastor pulpit, at least on a regular basis. If that is the case, then what are they called to? This session created an opportunity for a healthy discussion on the call to ministry as well as examined individuals in the Bible who received an internal call but then had that call confirmed externally. Finally, during this session, the individuals were introduced to a proposed ordination process. The individuals appreciated having buy-in into the process.

Session two

Session two was on the various aspects of preaching. The researcher prepared a section on the history of preaching but decided to skip that section due to time constraints and the level of interest on behalf of the participants. The researcher encouraged the ministers to research the history of preaching during their leisure time. The definitions of preaching along with certain Greek and Hebrew terms were reviewed with the participants. The elements of preaching including oral communication, truth, personality, response and behavioral change were discussed as well. Preaching was analyzed as a way of life for ministers. The purpose of preaching, what individuals should preach, becoming aware of the needs of the audience was reviewed with the group. The process of expository preaching was taught. The definition of hermeneutics and homiletics were reviewed. In addition, the various sermon types and outlines were provided to the participants. Sermon preparation and gathering resources were also part of session two.

Lastly, during this session the participants engaged in a discussion led by the researcher on the fundamentals of black preaching and pulpit etiquette.

Session three

Session three begin with a lesson on doctrinal beliefs and Christian ordinances. This session included information on what ministers believe about God, Jesus Christ, the Holy Spirit, creation, the fall of man, sin and salvation. Afterwards, the two main ordinances (Baptism and Communion) were retaught since according to the pre-questionnaire, the participants were clear on their duties regarding the ordinances. Other unfamiliar ordinances or responsibilities were taught such as baby dedications, weddings, and funerals. Written procedures for conducting baby dedications, the counseling of marriage couples and the actual ceremony were outlined. In regards to weddings, the context of the wedding, the ceremony and marriage records were also reviewed and discussed. As it relates to funerals, the group learned information on the purpose, preparation, service, cemetery, sermon texts and funeral records. These things were all taught during the third training session.

Session four

Spiritual disciplines such as prayer, fasting, praise and worship, giving, witness sing, outreach and faith were taught during session four. In addition, there was a review of sessions one through three. Individual and corporate prayers were discussed. The definition of fasting was taught along with the purpose of fasting. The meaning of praise and worship were provided to the participants. There was a segment on tithes and

offerings. A method for witnessing and outreach was provided to the audience. Lastly, there was a mini-lesson on faith.

Activities to solicit answers and fun learning were implemented throughout the training. Multiple strategies were used to engage all types of learners including graphic organizers, visuals, audio, and PowerPoint presentations. The participants engaged in group discussions as well. There were several opportunities for the participants to develop individual meaning as well as meaning from their peers during the presentation. The participants were encouraged to participate and reflect on the information throughout the entire process.

Coding was used to organize the data after the training. The codes were used to develop certain themes for the data including the setting, different perspectives and ways of thinking, the training process, the training activities, presentation strategies and relationship building. The data along with the themes are represented in tables, graphs, and figures.

In addition to the pre-questionnaire, the participants engaged in verbal and videotaped interviews during the training. The verbal interviews were done after the training in order to gain feedback on the training sessions. The feedback was positive. The participants were excited about the training. The participants simply wanted more time to engage in further discussion regarding the topics. The video interview was done with one of the new ministers in training. The results were favorable during this interview as well. Collection methods and observations from field notes occurred by the researcher and context associates during all sessions and administering of assessments. A physical

survey with open-ended questions and an opportunity for written comments was administered prior to the first session.

The participants were provided with a post-assessment that included some of the questions from the pre-questionnaire as well as some additional assessment items. The post- assessment included questions on the following topics: the church, the definition of a minister, the role of the associate minister, biblical characteristics of a minister, ordination, preaching, ordinances and the spiritual disciplines. All eight of the participants who completed the assessment got at least ninety percent of the answers correct. The researcher noticed that the answers were very different from the answers provided during the pre-assessment questionnaires. Specifically the answers regarding the role of the minister and the meaning of ordination changed dramatically. The participants' knowledge increased from just knowing that they were called and answering a call to really knowing who and what they were called to. Some of the participants provided almost verbatim answers to some of the questions during the assessment. This let the researcher know that peer learning was in effect as clearly some participants wrote down the same exact answers on the assessment sheets. Others provided answers in their own words, which let the researcher know that they internalized the information and are now able to convey the information to others at least in writing. Verbal feedback during the review at the end of the training also confirmed that the participants became more knowledgeable especially in the area of preaching and ordinances as a result of the training.

The participants favored the preaching session over all other sessions. The data shows that the participants appreciated the information and felt it was relevant to the work they do in ministry. There are a lot of resources regarding preaching; however, there are not many resources on preaching and pulpit etiquette in the Baptist Church. One hundred percent of the participants were African-American, so it helped that the researcher taught about the fundamentals of black preaching. In fact, that aspect of the session was greatly received by all of the participants. The component of this session that focused on sermon types was also helpful to the participants. These are things that most seminaries learn about in seminary. Since most of the associate ministers are not seminary trained, this allowed for relevant and successful learning during the training.

The participants were excited about the possibility of being able to implement what they learned in class during their preaching engagements. The researcher conducted several observations during preaching moments. Some of the participants were observed utilizing preaching methods taught during the training sessions such as outlines, notes, creative introductions and closings. The participants were also challenged to observe and analyze the preaching of a colleague in ministry. One preacher who was interviewed felt that the participants liked this type of hands on evaluation and viewed it as an opportunity to connect with other ministers in a more intimate way. In fact, whenever a minister preached around the time of the training session, he or she shared their appreciation for what they learned in the sessions with the researcher. The researcher concludes that training topics such as sermon selections, sermon outlines, expository preaching, sermon types, and preaching etiquette were all helpful for the participants during their preaching

engagements. Lastly, the researcher used the peer observer method as an opportunity to model the strategy and reflect on her own preaching and teaching.

At the conclusion of the training the participants were provided with two different evaluation documents. The first set of evaluation questions involved the meaning participants created or captured from the training sessions. The second evaluation document was regarding the actual relevance of the training content, the strategies used during the presentation, time management, organization to the material, and the researcher's knowledge, skills and understanding during the training sessions. The evaluation documents also provided an opportunity for suggestions and open-ended feedback.

One evaluation form regarding the specific training topics revealed that participants were pleased with the selected topics and the flow of the training sessions. In addition, the researcher's decision to get feedback on the selected topics prior to the training assisted her with organizing the information for the training sessions. According to one of the evaluation forms, the participants were pleased with the presenter and the topics presented. In the next several paragraphs, the researcher reviews the details of the evaluation tools during the training.

The results from session one was favorable. On a scale from one to five, eighteen out of twenty six participants rated five on the call to ministry topic. Six out of twenty-six rated four. One out of twenty-six rated three and one did not rate at all. One participant said that he or she could identify more with the inward and outward call to ministry. One individual said that the spiritual biography task that was required for Doctor of Ministry

students were enlightening. The same individual said that it was nice to tie scriptural references to their calling. Another said this session confirmed that she followed the correct protocol as far as the church is concerned and her calling.

On the biblical characteristics and requirements for ministers, twenty-one out of twenty-six rated five; four out of twenty six-rated four. Two said it helped knowing the scriptural references for the requirements. This was a review for some participants as the church is well versed in biblical principles of leadership; however, the class engaged in a discussion regarding the fact that most of the biblical leadership characteristics are related to moral integrity versus skill.

On Preaching, twenty-one out of twenty-six rated five and five out of twenty-six rated four. Two individuals stated that they appreciated the explanation on the types of sermons. One specifically appreciated the elements of preaching. Another liked the information on sermon outlines and lectionaries. The ratings in this area came as no surprise as the researcher received a lot of positive feedback from the participants.

On Doctrinal Beliefs eighteen out of twenty-six rated five, seven out of twenty-six related four and one out of twenty-six did not rate at all. One participant appreciated the overview of what we believe. One participant said this session was great because of the witnessing mandate for preachers. One appreciated knowing and conveying aspect of the training. As a result, he or she feels she can convey the information better in the future. Based on the researcher's observations and discussions in class, the information in this area is not easily conveyed by the participants without a lot of coaching and prompting.

On Ordinances, fourteen out of twenty-six rated five, eight out of twenty-six rated four, one rated three and three did not rate at all. One participant liked the discussion on how minister handle the ordinances. One participant said this was a subject she knew before, but having another perspective is always great for confirmation. One said that the information brought life to knowledge already known. The participants did not appear to be interested in a deeper discussion regarding baptism and communion; however, they learned and appreciated the information regarding the other ordinances. The researcher asked the participants to assist her with developing draft procedures for conducting all of the ordinances including baby dedications, weddings and funerals. Finally, there was a lively discussion and debate on the proper attire for minsters during communion. Most who prefer that females wear pants during communion, feel that way because of previous experiences and traditions.

On spiritual disciplines, fifteen out of twenty-six rated five, seven out of twenty-six rated four, one out of twenty-six rated three and three ministers did not rate at all. One participant said that this section confirmed her knowledge, but also said that it was insightful. One desired to have a written manual regarding spiritual disciplines in the future. The researcher wondered if this session would be well received, as some ministers do not have the same passion for prayer, giving or witnessing as they do for preaching. The researcher's suspicions regarding this topic were established as the participants did not seem excited about this area.

On weddings, seventeen out of twenty six-rated five, five out of twenty-six rated four, two out of twenty-six rated three and two ministers did not rate at all. There was an

interesting dialogue regarding a common handbook used by most of the participants.

Basically, most agreed that they follow that book when conducting ordinances such as weddings without considering the diversity of individuals or the context. One said this discussion was insightful especially regarding the black book used by Baptist preachers during weddings. One participant said they liked the idea of written procedures for ordinances that can be utilized later.

On funerals, seventeen out of twenty-six rated five, four out of twenty-six rated four, one out of twenty-six rated three and four did not rate at all. One participant attended one session only and did not want to participate in the rating since she did not attend all sessions. This same participant expressed that the researcher covered quite a bit of information with little time in the last session. She also said she was inspired to be more studious. She did not want to rate other than to say that she needed the training. Another participant commented that this topic was interesting. One said, regarding considering the cause of death when planning to deliver a eulogy at a funeral was significant and was something they did not think about before session on funerals.

On the evaluation tool regarding the training and the presenter, on a scale from one to five, one means to disagree to five, which means that the participant agreed or was satisfied. Eight out of fourteen participants rated the training and presenter with fives in every category. The remaining six participants rated the presenter with fours and fives. Please see the table regarding this document in the appendices for more details on the results. While the researcher appreciated the feedback regarding her skills, she was more concerned with increasing the knowledge of the participants during the study.

Regarding the hypothesis that the training will increase the participants' knowledge in specific areas of ministry. Assessment results reveal that all of the ministers understand the importance of knowing their role in ministry. The ministers gained more knowledge, but also gained the ability to convey some of what they already knew. Even with having some familiarity with the topics, most participants learned something during the trainings.

In general, the comments were positive regarding the training sessions. It would take up too much space to provide all of the comments but some of the comments are provided just to provide basic feedback regarding the training. One participant recorded that there was "great information, good organization and flow of topics." In addition, the initial said that the presenter was pressed for time. Another said it was "great teaching, much needed material and the training made them want to learn more." One individual said the information given was "very informative and will be used for future reference." "Good presentation and knowledgeable of the subject" was the feedback from a different person. "Hard work was put into the presentation. It shows, Second Timothy 2:15," said one participant. "The information was very clear and concise for the time given." "It was such valuable information for the church leader or minister." "This was a very good training for me". "It helped me a lot, made me aware of a lot of things and the presenter was really good". "I thoroughly enjoyed this class." The presenter was "very prepared and really [was] a blessing for all of the ministers." "This was very well presented information, well organized and very informative. The presenter did an excellent job. I wish you well." "Very informative gained a lot of knowledge, "very helpful for me. "This

was good and if we can do this again like a one-on-one to help us better our walk in leadership.” “Good session and a lot of information. “If possible could have individuals sessions on specific topics, articles of faith, biblical preaching and Baptist polity.” The sessions were “very well presented. I like the use of pictures on the PowerPoint to brighten up the black and white background and black and white text. I would suggest adding more color where possible.” “Good class. The sessions were helpful. More time is needed or this can be presented again at a later date.” Those are just some of the comments from the participants.

The researcher began the training with the assumption that few ministers would attend. The researcher felt that some would not attend because they have been ordained preachers for many years. She felt that some would not attend because they do not like to attend trainings that are not initiated and facilitated by the Senior Pastor. Finally, she felt that some would not attend a training what was planned and implemented by a colleague on the same level.

The researcher assumed that those who agreed to attend would be diligent about completing the assessments and questionnaires. She learned that some people chose to attend the training, but did not complete the assessments for various reasons. Those same individuals gave positive verbal feedback about the training, but did not want to answer any questions in writing.

The researcher learned that ministers have a desire to learn, but some of them need assistance. This is true even for those who have been licensed and ordained for years. In fact, some ministers requested one-to-one training as a follow-up to the four

training sessions. There were a few of those wanting to confirm what they had been taught. Some participants have both physical and educational challenges that required accommodations like fewer questions on the assessment or additional time to complete the assessments. The researcher is a special educator and was mindful of the different learning styles during the training.

Unity and discussion among the ministers was evident, but not necessarily a goal or expectation for the researcher. The researcher did not realize initially that this group of ministers rarely get to see each other in this type of learning, judgment free setting. The researcher believes that where there is unity there is strength. The setting was relaxed and participants agreed and disagreed in love.

The data supports the fact that individuals wanted longer sessions or smaller segments of information. There were time constraints due to Bible study classes that followed on the same nights of the training. The participants said that they learned a lot during the training and that the training was very necessary for all ministers.

Four professional associates were selected to advise the researcher during the study. Two were ordained ministers with seminary degrees and two were educators who work in the academic field with educational degrees. The professional associates provided individual assistance to the researcher. One provided information on collecting data; one provided resources and the other two associates were more hands on as they are part of the local church body. One professional associate was concerned that the training would be offered to those who were not licensed ministers; however, the researcher

determined that the training should be open to those who were ministers in training. If individuals were attending the current MIT class, they were invited to the training.

Six context associates including the assistant pastor and first assistant were chosen early in the program. Each individual is an associate minister and are actively involved in ministry. In addition to being a representative sampling of the context, the six brought a wide range of expertise from other leadership areas outside the church. From the beginning, most of the context associates owned the project as they were in agreement with the initial proposal of the project. Some of the associate did not know what to expect but were willing to support the effectiveness of the ministry.

The context associates assisted administratively with the planning and implementation of the project. The context associates agreed to meet regularly with the researcher throughout the process. In addition, they agreed to provide feedback on the actual PowerPoint presentation. The context associates provided resources such as books and previously used manuals throughout the process. The leadership skills of all involved was evident. Both the context associates as well as the professional associates felt that the researcher was well equipped to lead the training. They felt that the researcher was knowledgeable enough to respond to the sample population without their assistance. In addition, the context associates were extremely observant during the process. The researcher had competent people on her team.

Like the researcher, the context associates were concerned that individuals who required the most training would not show up for all of the sessions. In addition, some were concerned about the lack of participation or response to basic questions during the

training. Both the researcher and her professional team were pleasantly surprised at the number individuals who showed up for the training.

The peer associate was helpful in that he is an ordained minister. In addition, he provided the researcher with the idea of including spiritual disciplines in the training. The peer associate is unique in that he is part of a Seventh Day Adventist church instead of a Baptist church. This allowed him to provide insight from another perspective and denomination. In addition, he is a published author and a great presenter. This allowed for recommendations as it relates to presentation strategies. Lastly, the peer associate assisted the researcher with reporting the data at the end of the project.

The researcher informed the participants during the first training session that other individuals such as the context and professional associates were holding her accountable. In addition, the researcher made it clear that she evaluated herself on a regular basis along with the faculty mentors employed by United Theological Seminary. The researcher wanted her peers to view her as someone qualified to teach them, but also someone who is accountable to her leaders.

The communication between the researcher and the associates were regular and beneficial. The group was supportive throughout the process. The researcher was aware of her progress throughout the program. She consulted with her associates as well as solicited feedback at every stage in the process. Constant and clear communication was essential for all stakeholders involved in the study.

The researcher utilized the data triangulation method to ensure the credibility of the study. Various data collection strategies were utilized to ensure accuracy in this

research project. The participants were at the forefront of the research results along with the researcher's interpretation of the data. The context and professional associates provided varied points of view throughout the study as well. The results of the study can be confirmed by most importantly the participants, the research associates and the researcher.

This training model can be duplicated at other Baptist churches and possibly any Christian church with some modification. Most of the session topics apply to any denomination. Most churches require seminary or some other type of training. All ministers should know who called them and what they are called to do in ministry. Most churches have a formal or informal ordination process. All churches should require spiritual and general leadership characteristics. All ministers should know what they believe and why they believe it. All Christian ministers should be concerned with preaching the gospel. Some or all of the ordinances included in the training project are practiced in most churches. Finally, all Christians should practice spiritual discipline.

The goal was met during the project as all participants knowledge increased or was gained initially in various areas. The participants learned a lot. Some said they appreciated learning from an academic and practical perspective. Some enjoyed the ability to provide feedback and contribution from the participants. Most of the associate ministers who participated in the training agree that with regular, formal training, they will be able to effectively serve their pastor and local congregation.

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

Teaching and learning are essential for ordained associate ministers. Regular, formal training should be required for all ordained ministers in the church. This training must be spiritual and practical. It should occur both in the church and in seminary. When ministers are sure about their calling and knowledgeable in their roles in ministry, they will be more effective in helping the pastor and the local congregation.

Aligned with a pastors' vision for a particular local church, a training module for ordained associate ministers was designed and implemented as part of this project. The training was intended to cover the following topics: The Call to Ministry, Biblical Requirements and Characteristics for Ordained Clergy, Preaching, Ordinances, and Spiritual Disciplines. The training was developed to increase the knowledge of ordained ministers so that they could effectively assist the Senior Pastor and congregation.

The field experience included training for associate ministers. The training was held over four weeks during the winter of two thousand thirteen and fourteen. The training was held on Wednesday nights before the regular Bible study at the church. With the senior pastor's permission, associate ministers were formally invited to participate in the study. The training was well attended by most of the associate ministers on staff at the church.

A qualitative research method was used during the training to assess the findings. A case study was conducted with a group of individuals. Various data collections procedures were used to triangulate the data from the training. Questionnaires, pre and post assessments, verbal interviews, videotaped interviews, testimonials, texts, emails and evaluations were all used to measure the success of the training.

The participants' ideas and insights were captured during the training. Overall, the results were positive and encouraging. The participants were engaged and excited. More importantly, all of the participants reported that they benefited from the training. The knowledge increased for at least ninety percent of the associate ministers in regards to knowing what their role and responsibilities are as ordained ministers. Outside of wanting additional time for learning and discussion both during the training and in the future, the participants were very pleased with the content. In addition, the participants noted that the presenter was knowledgeable and prepared for the task.

Many of the professional associates and contextual associates felt that the training would be beneficial over a longer period of time to the ministers and ultimately the local church. Some have even suggested bringing the "seminary" to the church by starting a formal school for training associate ministers in whom the ministers could receive credit and credentials. The pastor desires to offer more training for ministers as well. This will ultimately help him focus more on teaching and preaching at the church.

The researcher had certain expectations for the training as well. An assumption was made that the participants would be excited or eager to learn more about the sacraments they handle and the spiritual disciplines. Surprisingly, many of the associate

ministers were not interested in discussing the sacraments. While not a surprise, some of the ministers were not interested in the Spiritual disciplines. Preaching was the hot topic during the training as well as the internal and external call to ministry.

Vision and culture is a topic of importance in today's church. More time could have been spent in this particular area. In fact, the training would have been even more successful if the sessions had occurred over a longer period of time. This would have allowed more time for training on the selected topics and perhaps other areas of ministry. That is not to say that the training was unsuccessful, but the participants wanted to hear more each night. Unfortunately, due to scheduling limitations, the sessions could not extend beyond the scheduled timeframe.

A "transactional encounter" occurred during the training sessions as the teacher approached the training with knowledge in the necessary areas. The participants came with their own knowledge and years of experience as well. A better teacher-leader was developed in the researcher while the group became receptive to a community of learning. In addition to the researcher and the control group, the project involved the expertise of the United Theological Seminary faculty, mentors, peer associates, context and professional associates. The project incorporated the principles of action research as it allowed the participants including the teacher to grow spiritually and intellectually while also strengthening the pastoral competence. The project resulted in self-directed learning for the researcher as well as aloud for critical reflection of individual practices and overall transformative learning.

Reflection from the field experience reveals that regular Christian education is absolutely essential for every church leader. Even the most experienced teacher requires training in order to maintain their license to teach. Christian education goes beyond Sunday school and Bible study for leaders in the church. Education in Christian Faith must be adapted for post-modern culture.¹ This type of education must be relevant and specific to the role of the individual serving in a leadership role. Traditional principles must be taught to leaders; however, there is a post-modern generation that must be considered as well. Therefore, post-modern leadership training is necessary for the church. Leaders must learn how to speak the language of their post-modern pastors and congregations. This is why training for leaders must occur regularly.

Senior Pastors should afford associate ministers the opportunity to participate and reflect when conducting certain ministry duties. “This participate-and-reflect mode of learning enables the resident to offer something to the ministry event without bearing the load of responsibility, which will still fall primarily on the pastor.”² This is if the associate minister aspires to be a Senior Pastor. If not an opportunity to participate, the old theory regarding learning only through observation will suffice for a few individuals. Most of the associate ministers that have experienced ministry through observation require and want more from their Senior Pastors.

Based on the field experience and the research involved in the project, the researcher contends that the role of the associate minister goes well beyond preaching,

¹ Carlos C. Roberts, *Christian Education Teaching Methods-From Modern to Postmodern: Teaching the Faith to Post-Moderns* (Bloomington, IL: AuthorHouse, 2009), 11.

² George Mason, *Preparing the Pastors We Need: Reclaiming the Congregation* (Herndon: Alban Institute, 2012), 1619.

teaching and administering the basic sacraments. Ordained ministers are responsible for assisting the pastor with his vision for the church as well as serving the local congregation. In order to do this, ministers must possess both spiritual and practical leadership skills. Associate ministers must have moral and family values as well.

Associate ministers have a wide range of gifts and callings that can benefit the body of Christ. It is important for them to be able to exercise their gifts in ministry. When individuals are unable to use their gifts and talents, they can become frustrated and bitter. This may even cause one to lash out at the Senior Pastor or other individuals who are actively engaged in ministry. Providing associate ministers an opportunity to utilize their talents can be good for the overall success of any ministry.

An associate ministers must be willing and dedicated to the serve his or her Senior Pastor. The associate minister must know that he or she is not the Senior Pastor of the said church. The Senior Pastor should be viewed and respected as the ultimate leader of any local church. The associate minister must be willing to assist the Senior Pastor with executing his or her vision for the local church. The associate minster should never try to challenge the leadership or authority.

An associate minister is not necessarily a candidate for a Senior Pastor position and they may not possess a calling from God to become one. One can be gifted in pastoral areas, but not called to the office of a Senior Pastor. The goal of the associate minister as it relates to promotion or an opportunity to become a senior pastor should be shared with the senior pastor. The associate pastor should not be assumed a senior pastor is automatically aware of his or her aspirations in ministry. In other words, there should

be a discussion between both parties so that both are on the same page as it relates to ministry short-term, long-term goals and expectations. When this does not occur, there could be jealousy, resentment, and hostility among the parties. In fact, an associate minister who does not know his or her role will often try to be the pastor when provided a chance to serve in certain areas of ministry.

Senior Pastors should not create opportunities for ministry isolation as it relates to their relationship with associate ministers. Things such as helping associate ministers discover their strengths and weaknesses can only help the overall ministry. Furthermore, Senior Pastors are required by God to feed those they lead so that no one goes lacking anything. Senior Pastors should meet regularly with their ministers to communicate their vision for ministry and to determine if needs are being met on both sides. This cannot happen occasionally as there is always something new going on in the local church and in the body of Christ. Pastors cannot claim to have a calling to shepherd people and forget about their key leaders. Pastors must remember that someone informally or formally mentored them as they progressed in ministry. Senior Pastors play a key role in helping ministers' progress in their gifts. Again, a great example of a relationship between a senior leader and another minister is Elijah and Elisha. Great things can occur when the Senior Pastor mentors the aspiring minister or leader.

The role of an associate minister may look different depending on the church; however, most of the responsibilities are universal and are at the Senior Pastor's discretion. Most would agree that ministers should be able to preach, teach and serve the sacraments or ordinances. Associate ministers can lead other ministries within the church.

In this day in age, associate ministers are assigned to do a lot more than preach and teach. Associate ministers may be asked to serve in areas such as outreach, evangelism and church administration. Some even serve as armor bearers. Regardless of the duties, the associate minister must know their role and adhere to the pastor's directives. Of course these directives should be aligned with the God's word and the vision of the local church. Under no circumstances should an associate minister be unemployed in the church.

In order to effectively serve the church, associate ministers must possess more than a call to do ministry. They must have skills along with the spiritual characteristics of leader such as integrity. They must have the heart and will to lead others in ministry. This theory on the importance of being trained and skilled as a minister was confirmed in the literature. "Skill of hand refers to excellence in productivity."³ Leaders must have skill along with the will to lead others. "If a leader has skill of hand without integrity of heart, he can do good work while running over people in the process. Associate ministers must have general leadership characteristics as well.

Like the Senior Pastor, associate ministers have a responsibility to the local congregation. During the process of ordination there should be an external confirmation of the associate minister by the local congregation. Just as the local congregation affirms the gifts of the associate ministers, the associate ministers should assist the local congregation in determining their gifts and role in ministry. The local congregation will affirm and respect an associate minister who leads them by example. Associate ministers are not without sin, but should strive to be role models in their local churches.

³ Tony Evans, *The Kingdom Agenda* (Chicago: Moody, 2013), 378.

An associate minister should be one of the easiest individuals to pastor. This involves being present and actively involved in ministry. In addition, the associate minister should help and not create problems. The associate minister should be able to agree, but also disagree with the pastor in love. This requires one to be humble, faithful, and loyal to God, the Senior Pastor and the church.

Associate ministers feel unappreciated at times. While it is important to train associate ministers, it is equally important to celebrate them for the work they do in the church. Associate ministers are servants for God; however, all employees and volunteers want to feel appreciated at some point during their ministry. Senior Pastors must make time to recognize their leaders for all they do in ministry.

There are things that can be tried differently as it relates to this type of research. Recommendations for future research and training workshops include church administration, social justice and the associate minister, the physical and health of pastors and ministers. These topics were mentioned both during the field study with participants and in the literature.

Church administration was not part of the research project training; however, it is needed in all churches. All churches make and keep budgets, develop calendars, plan programs, and deal with personnel issues. Most of this is delegated to another individual within the local ministry; however, “even delegating the work to the right people requires a pastor’s knowledge of the work to be done, how it is to be done, and what metric will

be sued to measure whether it is being done well.”⁴ Pastors should have at least the basic or general knowledge of best practices in church administration.

For further inquiry the researcher suggests looking at the possibility of the minister serving in the area of social justice as our communities continue to deal with issues such as race and police brutality. One writer refers to this type of ministry as biblical justice instead of social justice.⁵ This simply means that God is just and his laws and judgments outlined in his word are just and righteous. “Biblical justice, therefore, is the equitable and impartial application of the rule of God’s moral law in society.”⁶ God’s justice is not race, age or gender specific. Pastors and ministers have a responsibility to educate their Christian communities. The participation in biblical justice goes beyond praying in the local church. Pastors and ministers can be hands on or partner with local communities as necessary.

Another area requiring more attention is mental health among pastors and church leaders. “In fact, the composite health and atmosphere of any church fundamentally rests on the emotional and spiritual health of its leaders.”⁷ If the leaders are not whole, the congregation will not be whole. A weak or hurting shepherd will ultimately damage his sheep. Balancing ministry and home life is not an easy task for pastors or ministers. Pastors and ministers often require counseling for marital problems including temptation

⁴ George Mason, *Preparing the Pastors we Need: Reclaiming the Congregations*, 1633.

⁵ Tony Evans, *The Kingdom Agenda*, 434.

⁶ Tony Evans, *The Kingdom Agenda*, 435.

⁷ *Ibid.*, 377.

within the church, financial difficulties, political issues, and personal attacks from various individuals. In light of suicide among clergy, this topic cannot be ignored. The pastor's job is to minister to others, but someone must minister to them as well.

While this is not an exhaustive examination regarding the role of clergy, this research project has been both informative and inspirational. Ultimately, the goal was to enhance the quality of leadership by associate ministers in a local church by providing them with additional knowledge, experiences and resources. The research goal was met and the hypothesis was proven during the project. Associate ministers become more knowledgeable regarding their role in ministry and can effectively assist their Senior Pastors when provided with knowledge, experiences and resources.

APPENDIX A

Leadership Training Agenda Session #1

**LEADERSHIP TRAINING FOR ORDAINED
MINISTERS/CLERGY**

New Home Baptist Church

Bobby D. Hicks, Pastor

Wednesday, December 18, 2013

Session #1

Presenter: Minister Chrystal Bolden

Agenda

- Welcome
- Prayer
- Introduction/Purpose
- The Call to Ministry
- Biblical Requirements and Characteristics for Ordained Clergy
- Questions/Discussion
- Closure/Prayer

APPENDIX B

Leadership Training Agenda Session #2

**LEADERSHIP TRAINING FOR ORDAINED
MINISTERS/CLERGY**

New Home Baptist Church, Bobby D. Hicks, Pastor
Wednesday, January 8, 2014, Session #2

Presenter: Minister Chrystal Bolden

Agenda

- ❖ Welcome/Prayer
- ❖ Preaching/Definition/Elements
- ❖ The Preacher and the Audience
- ❖ History of Preaching
- ❖ Exposition
- ❖ Hermeneutics
- ❖ Homiletics
- ❖ Sermon Types
- ❖ Fundamentals of Black Preaching
- ❖ Sermon Preparation
- ❖ Plagiarism
- ❖ Protocol
- ❖ Questions/Closure

Appendix C

Agenda for Visionary/Founders Initial Meeting and Luncheon

“CROWN JEWELS”

Visionary/Founders Initial Meeting and Luncheon

Saturday, February 22, 2014

1:00 p.m.

Agenda

- **Welcome/Prayer**
- **Biblical Principles**
- **About us**
- **Mission**
- **Vision**
- **Commitment**
- **Methods**
- **Activities**
- **Closure/Prayer**

APPENDIX D

Agenda for the Leadership Training for Ordained Ministers/Clergy

LEADERSHIP TRAINING FOR ORDAINED MINISTERS/CLERGY

New Home Baptist Church, Bobby D. Hicks, Pastor

Monday, January 20, 2014, Session #4

Presenter: Minister Chrystal Bolden

Agenda

- Welcome
- Prayer
- Introduction/Purpose
- The Call to Ministry
- Biblical Requirements and Characteristics for Ordained Clergy
- Preaching
- Baby Dedications
- Weddings
- Funerals
- Spiritual Disciplines
- Questions/Discussion
- Closure/Prayer

APPENDIX E

Memo for Participation in Leadership Training for Ministers

TO: Potential Context Associates

FROM: Minister Chrystal M. Bolden

CC: Pastor Bobby D. Hicks

RE: Participation in Leadership Training for Ministers

DATE: December 8, 2013

The purpose of this memo is to formally invite you to participate in leadership training for ordained ministers, as well as those ministers seeking ordination at New Home Baptist Church. More specifically, I am seeking your expertise in ministry to assist me with implementing this training as part of my doctoral project at United Theological Seminary. I am in need of individuals who are interested in increasing the effectiveness of our ministry particularly in the area of ministerial leadership and assisting our Pastor.

There are certain qualities, skills and qualifications that are important for all ordained clergy. Our main role in ministry is to glorify God, by serving Him, our Pastor and congregation. My prayer is that after upon completion of this training, the participants will be more informed and equipped as leaders to serve our pastor and the New Home Baptist Church congregation.

In addition to a brief pre-assessment, the following topics will be taught during the training: **The Ordination Process, Biblical Requirements and Characteristics for Ordained Clergy, Our Doctrinal Beliefs, Preaching, Sacraments and Spiritual Disciplines.** There is a formal manual that will be distributed to participants upon completion of the training. The training will occur over four, 1-hour sessions. The sessions will occur on the following dates at New Home Baptist Church:

- **Wednesday, December 18; 6pm–7pm** in the large conference room
- **Wednesday, January 8; 6pm–7pm** in the large conference room
- **Wednesday, January 15; 6pm–7pm** in the large conference room
- **Monday, January 20; 7:00pm** in the main sanctuary

As a context associate, you will assist with observing the participants during the training, determining future needs of the participants, as well as evaluate my ability to lead the sessions and respond to the group's needs. Upon completion of the sessions, participants will complete a one-page training evaluation to provide feedback.

You are receiving this memo because I believe that you can help sharpen my leadership skills. In order to assist, you must attend all four sessions. I look forward to working with

you. Please sign and return this form to me by **Wednesday, December 11, 2013**. You may also scan and email the form to me at chrystalbolden@hotmail.com. Should you have any questions, I can be reached at 240-778-3764. If you do not wish or are unable to participate, please let me know. Thanks.

☐ **Yes, I am able and willing to participate as a Context Associate in the training for all four sessions**

☐ **No, at this time, I am not able to participate as a Context Associate in the training.**

Name: _____

Signature: _____

Date: _____

APPENDIX F

Memo for Participation in Leadership Training for Ministers

TO: Potential Participants (Ministers Only)

FROM: Minister Chrystal M. Bolden

CC: Pastor Bobby D. Hicks

RE: Participation in Leadership Training for Ministers

DATE: December 8, 2013

The purpose of this memo is to formally invite you to participate in leadership training for ordained ministers, as well as those ministers seeking ordination at New Home Baptist Church.

This training was birthed as part of my doctoral program at United Theological Seminary to assist our Pastor with leadership development. As you know, there are certain qualities, skills and qualifications that are important for all ordained ministers. Our main role in ministry is to glorify God by serving Him, our pastor and congregation. My prayer is that upon completion of this training, you will be more informed and equipped as leaders to serve our pastor and the New Home Baptist Church congregation.

In addition to a brief pre-assessment, the following topics will be taught during the training: **The Ordination Process, Biblical Requirements and Characteristics for Ordained Clergy, Our Doctrinal Beliefs, Preaching, Sacraments and Spiritual Disciplines.** There is a formal manual that will be distributed to participants upon completion of the training. The training will occur over four, 1-hour sessions. The sessions will occur on the following dates at New Home Baptist Church:

- **Wednesday, December 18; 6pm–7pm** in the large conference room
- **Wednesday, January 8; 6pm–7pm** in the large conference room
- **Wednesday, January 15; 6pm–7pm** in the large conference room
- **Monday, January 20; 7:00pm** in the main sanctuary

☐ **Yes, I am able and willing to participate in the training for all four sessions.**

☐ **No, at this time, I am not able to participate in the training.**

Name: _____

Signature: _____

Date: _____

APPENDIX G
Participant Review

TRAINING FOR ASSOCIATE MINISTERS

New Home Baptist Church

Pastor Bobby D. Hicks

12/8/13 -1/15/14

Presenter: Minister Chrystal M. Bolden

PARTICIPANT REVIEW

- 1. What did you learn about the internal and external call to ministry?**

- 2. What did you learn about the role of the minister during the training?**

- 3. What scripture passage in the Bible outlines the biblical characteristics for clergy? List one required characteristic.**

4. In your own words what is the meaning of “ordination?” What is the purpose of the ordination service?

5. What did you learn about exegesis and eisegesis?

6. Hermeneutics is the art and science of saying the same thing that the text of the scripture says. True or False (circle one)

7. Homiletics is the science of interpreting what a passage of scripture means. True or False (circle one)

8. Exposition is a type of sermon. True or False (circle one)

9. List two sermon types you learned about during the training.

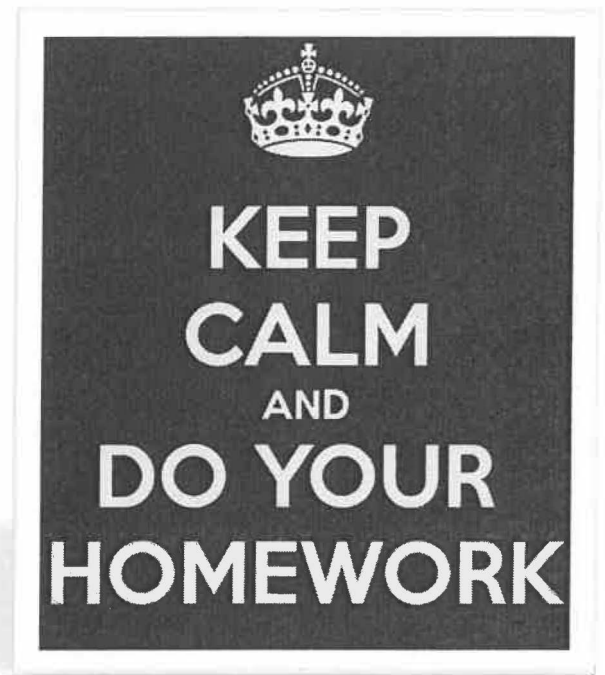
10. List two things a minister should do in order to prepare for a sermon.

11. What were the four parts of a sermon taught during the session?

12. Briefly identify and define the two ordinances practiced at New Home Baptist Church.

13. List one spiritual discipline and one thing you got out of this class about it.

Homework: Use the sermon CD's from this past Sunday to conduct a sermon evaluation. Please bring the evaluations to MIT on January 20, 2014. Thank you so much for your investment of time!



APPENDIX H

Sample of New Home Baptist Church Baby Dedications

New Home Baptist Church

Baby Dedications (*DRAFT*)

1. On the day of dedication, meet with the parents a few minutes before the service in order to remind them of the time in which the ceremony will occur, who should approach the designated place or altar, and where they should stand.
2. Typically, the pastor stands in the front and center of the sanctuary, the father should stand immediately to the pastor's right, with Mom next to Dad, accompanied by any other children. Godparents and grandparents should stand to the pastor's left. Have the wife hold the baby as the family comes forward. During the service, the wife will pass the child to the father for the vow of dedication; the father holding the child during this time symbolizes that the husband is the family's spiritual head. Afterwards, the father is then able to pass the baby to the pastor for the prayer of dedication.
3. Be sure to recognize everyone who stands before the church, especially siblings. Though this is not their special day, it's important to confirm that they too are important participants. When grandparents stand, you may want to insert the following into the ceremony: "Standing before us are three generations. Seeing this brings to mind Proverbs 17:6 which tells us that 'Grandchildren are a crown to the aged, and parents are the pride of children.
4. Finally, keep in mind that babies are unpredictable. Some may sleep during the dedication, but others might cry, especially while you're holding them! Humor is a delightful way to make light of the situation and dissipate any of your own uneasiness. It is moments such as these that make baby dedications so special.
5. Children are a gift from God. Psalm 127:3 proclaims that "Sons are a heritage from the Lord, children a reward from Him." As believers we are called to recognize that children belong first and foremost to God. God in his goodness gives children as gifts to parents. They not only have the awesome responsibility of caring for this gift, but also the wonderful privilege of enjoying the gift. Because children belong to God and are given by grace as gifts to parents, it is only proper and appropriate that children be dedicated back to God.
6. We are told in 1 Samuel 1 that Hannah presented her son Samuel to the Lord. In Luke 2:22 we read that Mary and Joseph brought their baby Jesus to the temple in Jerusalem in order to present him before the Lord. In the same way, (PARENTS) today bring their

(SON/DAUGHTER + CHILD'S NAME), presenting first themselves and then their (SON/DAUGHTER) before the Lord our God. Accompanying them in making this commitment are (CHILD'S) godparents, (GODPARENT'S NAME). And witnessing this as well are (PARENT'S OTHER CHILDREN).

7. (PARENTS), I call your attention to the commands of God recorded in Holy Scripture. Deuteronomy 6:4-7 tells us: "Hear O Israel: The Lord our God is one. Love the Lord your God with all your heart, and with all your soul, and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on their children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."



8. Ephesians 6:4 says: "fathers, do not provoke your children to wrath; instead, bring them up in the training and instruction of the Lord." God's instructions are plain.
9. (PARENTS), love God with every ounce and fiber of your energy and teach (CHILD) to do the same. As you love God, one another, and (OTHER CHILDREN), you will model before (CHILD) a wonderful love for God that he will want for himself.
10. (PARENTS), by coming forward before God and his people, do you hereby declare your desire to dedicate yourselves and your (SON/DAUGHTER + CHILD'S NAME) to the Lord? If so, please respond by saying "we do." ("We do.")
11. Having come freely, I ask now that you enter into the following commitment in the presence of God and his people (Wife hands child to husband as a sign of his spiritual headship in the family). So that (CHILD) may walk in the abundant life that Christ offers, do you (PARENTS) vow by God's help and in partnership with the church, to provide (CHILD) a Christian home of love and peace, to raise him in the truth of our Lord's instruction and discipline, and to encourage him to one day trust Jesus Christ as his Savior and Lord? ("We do.")
12. Modeling this kind of love cannot be done alone. It requires the help of others. For this reason, (PARENTS) call upon the help of (GODPARENTS). I now direct my questions to

you. By coming forward before God and his people, do you hereby declare your desire to help PARENTS fulfill the vow they have just made by becoming (CHILD'S) godparents? If so, please respond by saying "we do." ("We do.")

13. Having come freely, I ask now that you enter into the following commitment: So that (CHILD) may walk in the abundant life that Christ offers, do you vow by God's help, to encourage, through praise and correction, (PARENTS) in their effort to raise (CHILD) in the fear of the Lord, to uphold them in prayer, and if anything should happen to (PARENTS), to assume responsibility in helping (CHILD) receive our Lord's guidance and instruction? ("We do.")
14. Finally, I ask that the church make a vow as well. There's an old proverb that says "it takes a village to raise a child." Parents have first responsibility. But parents need the help and support of the community. So I direct my questions now to the church. By being present in God's house today, do you hereby declare yourselves to be the children of God because you trust in Jesus Christ alone for the forgiveness of sins and the gift of eternal life? If this is true, please respond by saying "we do." ("We do.")
15. Would you please stand? Having come freely, I ask now that you make the following commitment to those who stand before you: So that (CHILD) may walk in the abundant life that Christ offers, do you vow by God's help, to be faithful in your calling as members of the body of Christ, to help (PARENTS) be faithful to God, and to help teach and train (CHILD) in the ways of the Lord so that he might one day trust him as Savior and Lord? If you accept this responsibility, please respond by saying "we do."

Conclusion Procedures

- Dad hands child to pastor for prayer of dedication
- Presentation of Certificate and Gift
- May wish to sing dedication hymn

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